|| Purna Parmatmane NamH ||
(Salutations to the Supreme God)



Gyan Ganga

(Ganga of Knowledge)



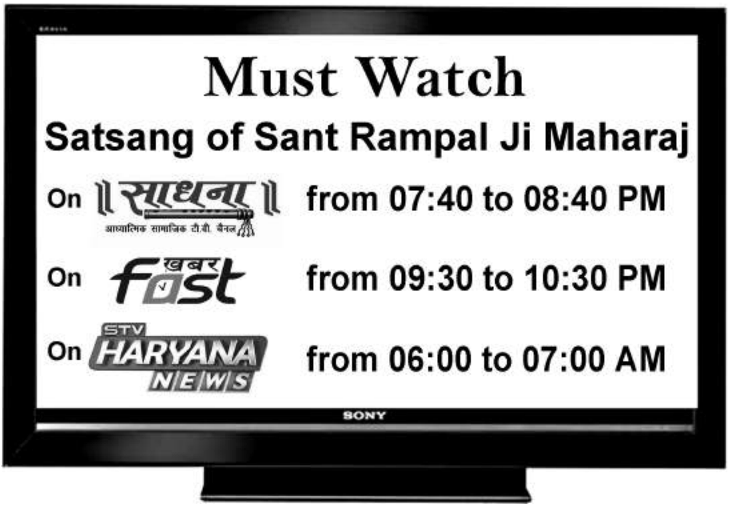
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A Collection of the Discourses of Jagatguru Tatvdarshi Sant Rampal Ji Maharaj - A Precious Book

"Gyan Ganga"

Publisher:
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"Gyan Ganga" - an alternative to Book
"Message to Trader of Devotion"



Satlok Ashram

Satlok Ashram, Hisar-Tohana Road, Barwala
District Hisar, Haryana, India.

+918222880541, +918222880542, +918222880543
+918222880544, +918222880545

Visit us at: www.jagatgururampalji.org
e-mail: jagatgururampalji@yahoo.com

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Introduction

Since time immemorial, man is involved in the search of supreme peace, happiness and immortality. He has been trying according to his capability, but this desire of his is not being fulfilled. This is so because he does not have complete knowledge about the path which will fulfil this desire of his. All living beings want that there should be no need to do any work, they should get delicious food to eat, should get beautiful clothes to wear, there should be magnificent palaces to live in, beautiful parks to roam in, melodious music for entertainment, should dance-sing, play-jump, should enjoy without any restraint, and should never fall ill, should never grow old, and should never die etc-etc, but the world in which we are living, here neither is this visible anywhere, nor is possible, because this world/lok is destructible and every thing of this lok/world is perishable and the king of this lok is Brahm-Kaal who eats one lakh immaterial (subtle/sukshm) bodies of human beings. He has captured all the living beings in the cage of the three loks by entangling them in the net of karm[1]-bharm[2] and sins-virtues. God Kabir says that -

Kabir, teen lok pinjra bhya paap punya do jaal
Sabhi jeev bhojan bhaye ek khaane waala Kaal
Garib, ek paapi ek punyi aaya ek hai soom dalel re
Bina bhajan koi kaam nahin aavae sab hai jam ki jail re

He (Kaal) does not want any living being to escape from this cage-like imprisonment. He also does not want a soul to know about its own home Satlok. Therefore, he has misled every living being by his Trigunmayi Maya (Maya of the three gunas). Then wherefrom has this aforesaid desire arisen in man? Here there is nothing like this. Here we all have to die, all are distressed and disturbed. The state which we want to attain here, we used to live in such a state in our real home Satlok. We willingly came here and got trapped in Kaal Brahm's lok and forgot the way to our real home. Kabir Sahib says that -

Ichchha roopi khelan aaya, taataen sukh sagar nahin paaya

There is not even a trace of peace and comfort in this Kaal Brahm's lok. The vices of lust, anger, greed, affection, arrogance,

[1] The principle - As you do, so shall you get
[2] Doubtful/misleading knowledge given by Brahm in Vedas and Gita

love-hatred, joy-sorrow, profit-loss, pride-honour, born from Trigunmayi Maya, are troubling every living being. Here, one living being kills and eats another living being, exploits, deprives one of honour, robs wealth and snatches away peace. Here, there is fire blazing everywhere. Even if you want to live in peace, others will not let you live. Even when you do not want, a thief commits a theft, a robber commits robbery, an accident takes place, the crop of a farmer gets destroyed, the business of a business man collapses, the kingdom of a king is taken away, a healthy body gets affected by a disease; in other words, there is nothing safe here. The kingdoms of the kings, the honour of the respected, the wealth of the wealthy, the strength of the powerful, and even our bodies are suddenly snatched away. Young sons and daughters die in front of the parents; parents die leaving their breast-feeding children crying and sobbing; young sisters become widows and we are compelled to bear the mountains of sorrows. Just think that is this place worthy of living in? But we are helplessly living here because we do not see any way to get out of this cage of Kaal, and we have become used to causing grief to others and of suffering grief. If you want to save yourself from the sufferings of this world, then you will have to take the refuge of the Supreme God (Param Akshar Purush) who is more powerful than the god Kaal of this place. The Supreme God of whom even Kaal god is fearful. Due to the fear of whom, he cannot give the abovementioned sufferings to a living being who acquires the refuge of the Supreme God i.e. Param Akshar Brahm (Satya Purush) based on the path directed by a Complete Saint. Until he will keep doing bhakti in this world, he will not bear the abovementioned sufferings all his life. A person, who will read this book "Gyan Ganga", will come to know that we have forgotten our real home. That supreme peace and happiness, instead of being here, is present in our real home Satlok, where there is neither birth, nor death, no old age, no sorrows, no unrest, no disease, no give and take of money, nor have to buy any means of entertainment. There everything is provided free-of-cost by God and is indestructible. There is evidence in the speech of Bandichhor Garibdas Ji Maharaj that:

Bin hi mukh saarang raag sun, bin hi tanti taar|
bina sur algoje bajaen, nagar naanch ghumaar||
Ghanta baajae taal nag, manjeere daf jhaanjh|
murli suhavni, nisbaasar aur saanjh||

Been bihangam baajahin, tarak tamboore teer|
raag khand nahin hot hai, bandhya rahat sameer||
Tarak nahin tora nahin, naahin kaashees kabaab|
amrit pyaale madh peevaen, jyon bhaati chavaen sharaab||
Matwaale mastanpur, gali-gali gulzaar|
sankh sharaabi firat hain, chalo taas bazaar||
Sankh-sankh patni naachaen, gaavaen shabd subhaan|
chandr badan surajmukhi, naahi maan gumaan||
Sankh hindole noor nag, jhoolaen sant hazoor|
takht dhani ke paas kar, aisa mulak jahoor||
Nadi naav naale bagaen, chootaen fuhaare sunn|
bhare hod sarvar sada, nahin paap nahin punya||
Na koi bhikshuk daan de, na koi haar vyavahaar|
na koi janme mare, aisa desh humaar||
Jahaan sankhon lahar mehar ki upjaen, kahar jahaan nahin koi|
DasGarib achal avinashi, sukh ka sagar soi||

In Satlok, there is constant supreme peace and happiness. Until we will not go to Satlok, we cannot attain supreme peace, happiness and immortality. It is only possible to go to Satlok if we after taking initiation/spiritual instruction from a Complete Saint keep doing bhakti of Supreme God throughout our lives. The message that we want to convey through this book "Gyan Ganga", in that, without slandering any god-goddess and religion, we have tried to tell the true path of bhakti by bringing to light the profound secret hidden in all the holy religious books. All the contemporary saints, Mahants and Aacharya gurus could not understand that profound secret hidden in the holy books. Kabir Sahib says in His speech that -

Ved kateb jhoothe na bhaai, jhoothe hain so samjhe naahin

As a result of which the devotee community is suffering an infinite loss. Everyone follows religious practices opposite to the scriptures based on one's own inference and as directed by the fake gurus. As a result of which neither does one get mental peace, nor physical comforts, nor gets any profit at home or in business, and neither does one meets and sees God, nor attains salvation. To know that how can one achieve all these comforts and that who am I, from where have I come, why do I take birth, why do I die and why do I suffer?, after all, who is getting all this done and who is the Supreme God (Parmeshwar), what does He look like, where is He, and how will He be attained, and who is the mother and father of Brahma,

Vishnu and Shiv, and how can we becoming free from Kaal Brahm's jail go back to our real home (Satlok). All this has been presented by means of this book so that by reading it the welfare of a common devout soul can become possible. This book is a collection of the discourses of Satguru Rampal Ji Maharaj which is based on facts. We are fully confident that a reader who will follow it by reading this with interest and in an unbiased manner, his welfare is possible.

Aatm praan uddhaar hi, aisa dharm nahin aur|
Koti ashvmegh yagya, sakal samaana bhaur||

Jeev uddhaar param punya, aisa karm nahin aur |
Marusthal ke mrig jyon, sab mar gaye daur-daur ||

Meaning: - If the self-welfare of one soul is brought about by engaging him on the path of true bhakti, then one gets the fruit of crore Ashwamegh yagyas and there is no meritorious act (Dharm) equivalent to that. No task is superior to a task i.e. a service done for the salvation of a soul. Even birds and animals wander the whole day to fill their tummies. Similar is a person who does not perform any benevolent deeds. A benevolent deed - most superior service - a deed done for the welfare of living beings. By not doing benevolent tasks, all human beings die after running around like a deer in a desert, that only sees water at a distance, and on running and reaching there only finds land. Then, at a distance sees land as water. In the end that deer dies of thirst. Similarly, human beings in this Kaal lok, where we are living, desire of happiness like that deer. For example, a childless person thinks I will become happy on having a child. If you ask a person with a child, then you will get to hear a lot of their problems. A poor man thinks that if I get money, then I will become happy. If you will ask about the wellbeing of rich people, then you will get to hear loads of problems. Someone believes attainment of kingdom to be happiness. This is his biggest misconception. A king (minister, chief minister, prime minister, president) does not even have happiness in his dreams. For example, how worried the head of a family of four-five members is for the maintenance of his family. A king is the Head of a region. In its maintenance, one does not even get happiness in the dreams. Kings try to forget some of their sorrows by consuming alcohol. They accumulate wealth from the public. Then in next births, those kings, who do not do true bhakti, going in the births of animals return the revenue collected from every person by becoming their animals. Those people who being whim-

sical and taking initiation from fake gurus do bhakti and meritorious deed, they think that they will attain happiness in future, but on the contrary they only attain sorrow. Kabir Sahib says that this knowledge of mine is such that if one is a knowledgeable person, then on hearing this, he will absorb this in his heart, and if someone is foolish, then it is out of his understanding.

"Kabir, gyaani ho to hriday lagaai, murkh ho to gam na paai"

For more information, please enter into this book "Gyan Ganga". On reading this book, a senior advocate of Supreme Court, Shri Suresh Chandra, said, "The name of this book should be "Gyan Sagar" (Ocean of Knowledge)."

"Satyug in Kalyug"

(Quoted from Sant Rampal ji's discourses)

Satyayug is said to be that time i.e yug in which there is no immorality. There is peace. A son does not die before the father; a woman does not become a widow. Body is free from illness. All the human beings do bhakti. They are fearful of God because they are familiar with all the acts of spiritual knowledge. They do not inflict suffering to anyone by mind, action or word and are not wicked. Men and women are jati[1]-sati[2]. There is abundance of trees. All the human beings do bhakti based on Vedas. Presently, it is Kalyug. Unrighteousness has increased in it. In Kalyug, the faith of human beings towards bhakti reduces. Either they do not do bhakti, or if they do, then abandoning the injunctions of scriptures do arbitrary bhakti, which is forbidden in Adhyay 16 Shlok 23-24. As a result of which the benefit, which is desired from God, is not obtained. Therefore maximum people become atheist. To become rich, they acquire means of bribery, theft, and robbery. But because of this not being the way to become rich, they become guilty of God, and bear natural disasters. Man forgets the law of God that one can not obtain more than what is destined. If one acquires wealth by illegal means, then it will not remain. Like, a man acquired wealth by illegal means to see his son happy. After a few days, both the kidneys of his son got damaged. Somehow he got the kidney replaced. He spent 3 lakh

[1] A married man who is loyal to his wife, and does not even think of another woman in his dreams

[2] A married woman who is loyal to her husband, and does not even think of another man in her dreams

rupees. The entire wealth which he had earned by illeagal means got spent, and also went in debt. Then he got the boy married. After six months, his only boy got killed in a bus accident. Now neither did the son remain, nor the money earned by illegal means. What was left? The sins incurred in accumulating that money by illegal means are still balance. To bear them, whoever's money he had extorted, he will return it by becoming their animal (donkey, bull, cow etc). But Supreme God changes the destiny of a devotee who does scripture-based bhakti of Param Akshar Brahm because it is written in Supreme God's qualities that God makes a pauper rich.

In Satyayug, no one consumes meat, tobacco, and alcohol because they are familiar with the sins incurred from these.

- **<u>It is a sin to eat meat</u> :- Once upon a time, a saint along with his disciple was going somewhere. There a fisherman was catching fishes from a pond. The fishes were squirming and dying outside water. The disciple asked, "Oh Gurudev! What punishment will this sinful man get?" Guruji said, "Son! I will tell you when the time comes." Four-five years later, the guru and the disciple were passing from a jungle to go somewhere. There an elephant calf was crying. While bouncing and jumping around, the elephant calf had got stuck in between two trees grown next to each other. It did get out but on trying to escape, its entire body had got grazed and it had got wounds on its body. It had worms crawling all over its body, which were pinching its body. That elephant calf was screaming badly. The disciple asked guru ji, "Oh Gurudev! Of what sin is this creature bearing punishment?" Gurudev said, "Son, this is that same fisherman who outside that city was taking fishes out of the pond."**

- **<u>How much sinful is it to consume alcohol? : -</u> One who drinks alcohol has to take seventy births of a dog. It wanders around eating faeces and urine. He has to bear many other hardships, and alcohol also causes various damages to the body. There are four main parts of the body - lungs, liver, kidney and heart. Alcohol causes damage to all these. After consuming alcohol, a man instead of behaving like a human being starts behaving like an animal - falling in mud, defecating, urinating or vomiting in one's clothes.**

Loss of money, loss of reputation, unrest at home etc occur due to consumption of alcohol. Alcohol is not used in Satyayug. In

Satyayug all human beings are familiar with the law of God. As a result of which, they lead a happy life.

Garib, madira peevae kadva paani, sattar janm swaan ke jaani.

➤ **<u>How much sinful is it to commit adultery? :</u> -**

Pardwara stri ka kholae, sattar janm andha ho dolae

Worshippable Supreme God Kabir ji has told that a man, who commits a wrong act with another woman, bears seventy births of a blind. A wise man never brings such misfortune upon oneself needlessly. Only a fool does such an act. Like, putting hand in fire is like calling upon death. Like, if a person put

s seeds in someone else's field, then he is a big fool. A wise man can never do so. Going to a prostitute is like throwing a precious bagful of wheat on rubbish. A wise man would never perform such an act. Either a big fool or an alcoholic shameless person can only do this. It is a matter of consideration that a substance which on being destroyed from the body gives joy, if it is kept safe in the body, then how much joy it will give! It provides longevity, healthy body, healthy mind, valour and vigour. A substance through which a precious child is obtained, its destruction is equivalent to killing a child. Therefore adultery and unnecessary sexual intercourse is forbidden.

➤ **<u>How much sinful is it to consume tobacco?</u> Supreme God Kabir ji said: -**

Surapaan madya maasahaari, gaman karae bhogae par naari |

Sattar janm katat hain sheesham, saakshi Sahib hai Jagdeesham ||

Par dwara stri ka kholae, sattar janm andha ho dolae|

Sau naari jaari karae, suraapaan sau baar ||

Ek chilam hukka bhare, doobae kaali dhaar ||

Like it has been mentioned above that a person who drinks alcohol once bears seventy births of a dog, and then eats and drinks faeces and urine. One who performs sex with another woman bears seventy births of a blind. Even one who consumes meat bears intense hardships. The sins incurred by one who commits the aforesaid sins 100-100 times, is what is incurred by one who only assists a person consuming tobacco once. What sin will be incurred by those who consume tobacco - hukka, cigarette, beedi, or consume tobacco in any other form? That person will incur heinous sin. When a per-

son, who consumes tobacco, emits smoke on smoking hukka, beed or cigarette, then that smoke entering into the bodies of his small children causes damage. Then those children adopt vices quickly, and their health also deteriorates.

Definition of Incarnation

The meaning of "Incarnation (Avtaar)" is "to descend from a higher place to a lower place". Especially, this auspicious word is used for those supreme souls who perform some remarkable activities on earth; who are considered to be sent by God or is considered to be the arrival of God Himself.

In Shrimadbhagvat Gita Adhyay 15 Shlok 1 to 4 and 16-17, there is knowledge of three Purushs (Gods).

1. Kshar Purush, who is also called Brahm; the mantra of whose worship is 'Om'. Its evidence is in Gita Adhyay 8 Shlok 13.

2. Akshar Purush, who is also called ParBrahm; the mantra of whose worship is 'Tat' which is coded. Evidence is in Gita Adhyay 17 Shlok 23.

3. Uttam Purush tu anyaH = Supreme Purush God is someone else other than the two abovementioned Purushs (Kshar Purush and Akshar Purush). He is Param Akshar Purush, about whom in the answer of Gita Adhyay 8 Shlok 1, it is stated in Adhyay 8 Shlok 3 that He is Param Akshar Brahm. His jaap is 'Sat', which is coded. By the attainment of this very Supreme God, a worshipper will attain supreme peace and eternal supreme abode. Evidence is in Gita Adhyay 18 Shlok 62. This Supreme God (Param Akshar Brahm) is distinct from the Speaker of the knowledge of Gita. To gain further knowledge, please obtain book "Gyan Ganga" from Satlok Ashram, Barwala. Incarnations are of two types as stated above. Now you have come to know that there are chiefly three Purushs (Gods), who have already been mentioned above. Mainly two Gods play a role for us.

1. Kshar Purush (Brahm) - who calls himself Kaal in Gita Adhyay 11 Shlok 32.

2. Param Akshar Purush (Param Akshar Brahm) - regarding whom there is mention in Gita Adhyay 8 Shlok 3 and 8, 9, 10; Gita Adhyay 18 Shlok 62, and Adhyay 15 Shlok 1 to 4 and 17.

Information about Incarnations of Brahm (Kaal)

Gita Adhyay 4 Shlok 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।। ७ ।

Yadaa, yadaa, hi, dharmasya, glaaniH, bhavti, bharat,

Abhyutthaanam , adharmasya, tadaa, aatmaanm , srjaami, aham 7

Translation: (Bharat) Oh Bharat! (yadaa, yadaa) whenever (dharmasya) of righteousness (glaaniH) decline and (adharmasya) unrighteousness (abhyutthaanam) rise (bhavti) occurs (tadaa) then-then (hi) only (aham) I (aatmaanam) my part incarnation (srjaami) create. (7)

Like in Shrimadbhagvat Gita Adhyay 4 Shlok 7, the Speaker of the knowledge of Gita says whenever hatred arises in righteousness, damage of righteousness occurs and there is an uprise of unrighteousness, then I (Kaal=Brahm=Kshar Purush) create i.e. give rise to my part incarnations.

Like, Kaal Brahm only had given birth to Shri Ramchandra ji and Shri Krishna Chandra ji on earth, who are considered to be Vishnu ji himself.

Apart from these 8 more incarnations have been stated, which Shri Vishnu ji himself does not come, rather sends his worthy pious souls from his lok[1]. They are also known as incarnations. At some places in Purans there is also mention of 25 incarnations. The incarnations of Kaal-Brahm (Kshar Purush) destroy the risen unrighteousness on earth through a massacre.

For example - Shri Ramchandra ji and Shri Krishna Chandra ji, Shri Parshuram ji and Shri NiHkalank ji (who is yet to come, who will come at the end of Kalyug) - all these incarnations destroy unrighteousness by causing fierce massacre. By killing unrighteous people, they try to establish peace. But instead of peace, unrest rises. Like, Shri Ramchandra ji fought a battle to kill Ravan. Crores of men were killed in the battle, in which righteous and unrighteous both were killed. Then their wives and small children were left behind whose lives became hell. Other men made those widows victims of their lust. The problem of subsistence arose etc-etc. Numerous such reasons of unrest came up. This very method was adopted

[1] World

by Shri Krishna ji and Shri Parshuram ji had also used a similar technique. The tenth incarnation will be produced by Kaal Brahm (Kshar Purush) by the same method. His name will be 'NiHkalank'. He will be born at the end of Kalyug, and will be the soul of King Harishchandra. He will take birth in Sambhal City in the house of Shri Vishnu Dutt Sharma. At that time, all the human beings will be tyrant and unjust. He will kill all of them. At that time, some of the individuals, who will have fear of God, will be virtuous. He will leave them and will kill all the rest. This is the technique of the incarnations of Brahm (Kaal-Kshar Purush) to destroy unrighteousness and establish peace.

Information about the Incarnations of Param Akshar Brahm i.e. Satya Purush

❑ Param Akshar Brahm Himself appears on earth. He comes in His body and returns with His body. That Supreme God performs this divine act in two ways.

➢ A. In every yug, He appears in an infant form on a lotus flower in a pond in a forest. A childless couple takes Him from there. Then performing His divine act, He grows up, and by propagating spiritual knowledge destroys unrighteousness. Because of descending on a lotus flower in water, the Supreme God is called Narayan (Naar = water, Aayan = one who comes i.e. one who appears on water is called Narayan).

➢ B. Whenever He wishes, He comes on earth from His Satyalok in a Sadhu-Saint Jinda form, and imparts knowledge to His virtuous souls. Then those pious souls also by disseminating knowledge destroy unrighteousness. They are also incarnations sent by the Supreme God.

In Kalyug, on Jyesht[1] Sudi[2], full moon day Samvat 1455 (year 1398), Supreme God Kabir Ji came from Satyalok and became seated on a lotus flower in a pond named Lahartara in Kashi city. Neeru and Neema, who was a weaver (dhaanak) couple, brought Him from there. Supreme God Kavirdev (Supreme God Kabir) in infant form did not consume any food for 25 days. Neeru and Neema were earlier Brahmins in the same life and were devotees of Shri Shiv Ji. Because of forcefully being converted into Muslims by

[1] The month Jeth - May-June

[2] The light half of the lunar month

Muslims, they used to earn their living by working as weavers. On seeing the critical condition of the child, Neema remembered her favoured deity Shiv ji. Shiv ji came there in an attire of a Sadhu and looked at Supreme God Kabir lying in an infant form. God Kabir in infant form said, "Oh Shiv ji, tell them to bring a maiden cow. It will give milk by your blessings." The same was done. According to the orders of Supreme God Kabir ji, God Shiv ji patted on the back of the maiden cow. Instantly, a stream of milk started flowing from the young cow's udders. A small blank earthern pot was kept underneath. When the pot filled up, the milk stopped. Then everyday on keeping the pot under the udders, milk used to come out of them. Supreme God Kabir ji used to drink it. Because of being brought up in a weaver's house, Supreme God Kabir ji also on growing up started working as a weaver. He met His virtuous souls, explained them Tatvgyan (true spiritual knowledge) and Himself also by propagating Tatvgyan destroyed unrighteousness. Whichever souls Supreme God Kabir Sahib ji met in Jinda Mahatma form, He took them to Sachkhand (Satyalok) and then brought them back; gave them spiritual knowledge and made them familiar with Himself. They were incarnations of that Supreme God (SatyaPurush). They also destroyed unrighteousness on the basis of knowledge obtained from Supreme God Kabir Ji. Who were those incarnations?

(1) Respected Dharmdas ji (2) Respected Malook Das ji (3) Respected Nanak Dev Sahib ji (founder of Sikh religion) (4) Respected Dadu Sahib ji (5) Respected Garibdas Sahib ji of village Chhudani district Jhajjar (Haryana) and (6) Respected Gheesa Das Sahib ji of village Khekhda district Meerut (Uttar Pradesh). All these mentioned above were incarnations of Param Akshar Brahm (Satya Purush). They did their work and went away. They destroyed unrighteousness. As a result of which, vices did not infilterate in the people for a long time. There is no shortage of saints in the present time, but there is no trace of peace. The reason is that the way of worship of these saints is opposite to the scriptures. As a result of which, unrighteousness is rising in the society. These sects and saints have been propagating knowledge for hundreds of years, but unrighteousness is still on the rise.

"The Current Incarnation of Satya Purush"

The propagation of the true way of worship and the (Tatvgyan)

true spiritual knowledge, which the aforesaid incarnation-saints of Supreme God used to do, because of which there was mutual love, people used to get distressed in each other's sorrow, used to help a helpless person, Supreme God Kabir Sahib ji has provided that same scripture-based way of worship and that same true spiritual knowledge to Sant Rampal Das Ji Maharaj. In March 1997, on the Shukl Pratham[1] of Falgun[2] month at 10 o'clock in the morning God Kabir ji came from Satyalok in the form of a Jinda Mahatma and after giving the order of granting Satnaam and Saarnaam to Sant Rampal Das Ji Maharaj, disappeared.

Sant Rampal Das Ji Maharaj is also one of those incarnations of Supreme God (Param Akshar Brahm) who destroys unrighteousness through spiritual knowledge. Now there will be peace in the world. People of all the religions and sects will become one and live in harmony with one another. Even the politicians will be humble, just and will perform their job fearful of God. Becoming the servants of public, they will work in an unbiased manner. Once again there will be a state similar to Satyayug on earth. Currently, Sant Rampal Das Ji Maharaj is that incarnation on earth. Now there will be discussion of the knowledge of Supreme God in every home. Where in villages, cities and parks, people play cards, someone discusses politics, some discuss about their sons and daughter-in-laws being good or useless, there will be discussion of God's glory there and people will ponder on the knowledge written in the book "Gyan Ganga". Even by just singing the glory of God, a living being earns virtues. Then by doing scripture-based worship, people will make their life happy and will get their welfare done. A time like Satyayug will come on earth in Kalyug. Sant Rampal Das Ji Maharaj only in reality is the current incarnation on earth. For more information, please read book "Dharti Par Avtaar" (Complete).

An Important Prophecy of an American Female Foreteller Florence

The world-renowned American Foreteller Florence has mentioned India several times in her prophecies. In her book named 'The Fall of Sensational culture', she has written that around the year 2000 A.D., the balance of nature will deteriorate in a fearsome

[1] The first day of the light half of the month (from new to full moon)

[2] The twelfth lunar month of the Hindu calendar (Feburary-March)

manner. There will be a strong feeling of resentment in people. Misconduct will reach its peak. Those who lead a luxurious life in western countries will have disappointment, restlessness and unrest. Unfulfilled desires will escalate. Due to which mutual bitterness will rise. There will be an environment of violence and vandalism everywhere. There will be such an environment that there will be an outcry everywhere. But a new ideology emerging from India will end this deadly atmosphere. That ideology will explain the importance of harmony and brotherhood with a scientific viewpoint. It will also explain this: that there is no mutual conflict between religion and science. It will bring to light the supremacy of spirituality and the hollowness of materialism in front of everyone. The middle class will be influenced by that ideology. This group will inspire all the groups of the society towards the development of a good society. This ideology will bring a miraculous change in the entire world.

I am perceiving with my sixth sense that the Great Saint who will give rise to this viewpoint has taken birth in India. The influence of the brilliant personality of that Saint will amaze everyone. His ideology will again give a new vigour to the decreasing influence of spirituality. There will be a spiritual atmosphere everywhere.

The people influenced by the ideology of that Saint will move towards the west for the welfare of the world. They will gradually spread completely in Asia, Europe and America. The entire world will be impressed by the viewpoint of that Saint and will walk on his footprints. People of the western countries will believe him to be Jesus, the Muslims will believe him to be a true guide and the people of Asia will regard him as an incarnation of God.

An intellectual revolution will occur from the ideology of that Great Saint. The beliefs of the intellectual people will change. Shoots of devotion and faith towards God will sprout in them.

According to Florence, that Saint has taken birth in India. She was very much impressed by this Saint. She has also written in another book of hers "Golden Light Of New Era" - "When I meditate, then I frequently see a Saint. He is fair-skinned. He has white hair. He doesn't have a beard or a moustache on his face. That Saint has a splendid radiance on his forehead. Rays of light of a heavenly body from the sky constantly keep falling on his forehead. I see that, that Saint with the power of his auspicious viewpoint and the

followers endowed with good character, is spreading the light of new knowledge in the whole world.

That Saint is constantly increasing his power. He has so much power in him that he can also cause a change in Nature. He will perform his work in a scientific manner. By his grace and endeavours, a new awareness will come in the human civilization. A new consciousness will arise in all the masses of the world. A new form of people's power will emerge before everyone which will put restraint on the arbitrariness of those in power."

World-renowned Psychiatrist and Hypnotist Dr. Morey Bernstein was a good friend of Florence. Once, she had also said to him, "Doctor, that time is approaching very quickly when the society will listen to the statements of social workers like you more carefully than that of the power-greedy politicians.

By the arrival of the 21st century, a new ideology will influence the entire world. Organisation of religious people with good character in very Nation will change the wrong beliefs in the people's minds. This ideology will blossom from India and from there only will spread in the whole world. I am seeing an intense ascetic on that holy place whose brilliance is spreading very quickly. That saint is trying day and night to awaken the dormant divinity in human beings and to make the Earth like heaven.

A journalist had asked Florence in 1964 whether she can tell the future of the world. In its reply, Florence had said, "The beginning of 1970 will take place with extensive upheaval. After 1979-1980 such earthquakes will occur that some part of New Jersey and places of many countries of Europe and Asia will be torn apart by the earthquake. Some will get submerged in water. The terror of third world war will set in everyone's mind, and they will prepare for this war, but Indian politicians with their influence and intellect will become successful in averting the third world war. Until the advent of the third world war, the reins of India's control will be in the hands of people with spiritual disposition; therefore, the world war will be averted by their influence. Those rulers will be impressed by the brilliant and revolutionary thought of a Great Saint. They will be submitted to that Saint in the same way as Washington was submitted to independence and humanity."

Florence, a resident of American city, New Jersey, was really

an extraordinary woman. Once, a man called 'Nebel' asked her during a T.V. program, "Often you tell about the Saint who has taken birth in India. I would like to know something about me. Please tell."

Florence held his right hand and said, "Very soon you will broadcast from another state." Nebel was an employee of a broadcast service. He started laughing on this comment of Florence. After a few moments, he said, "You have cracked a good joke on me. If the officials of my company are watching this program, then whether I may go to another state or not, but for the time being, I would be immediately expelled from the company."

A few minutes later, the phone of T.V. control room started ringing. The phone was for Nebel. The General Manager of his company wanted to speak to him. When Nebel picked up the phone, then he said, "We have decided to commence broadcasting from New York. You only will be sent there. Keep this a secret at the moment. It will be declared tomorrow. I was watching your interview with Florence on T.V. whatever Florence has told about you is completely true. I am surprised that how did she come to know about it?" Nebel kept looking at Florence's face.

Some journalists had once asked her that how does she see the future, and how does she locate missing people or things, then Florence told, "I myself don't know how it becomes possible. I am telling a very important thing about the future. At the end of 20th century, a light will emanate from India. This light will give information to the whole world about those divine powers, that have remained mysterious for all of us until now. (Please read the information about the divine powers given by Saint Rampal Das ji Maharaj in this very book on page 29. "Creation of Nature".) This light will spread in the whole world through a divine Greatman. He will inspire everyone to tread on the true path. A light of new thought will spread in the whole world. When I am in meditation, then often I see this divine Greatman."

Florence has repeatedly mentioned about this Saint or divine Greatman. Besides, she has also told that he is present in a holy place of Northern India.

Gentlemen! The abovementioned is a future prediction and a current statement which proves true on Supreme Saint Rampal Maharaj ji, and other prophecies that are written ahead also support this.

"Evidence in Bhai Bale Wali Janm Sakhi"

"Prophecy of Devotee Prahlad Regarding a Mahapurush (Greatman) in Bhai Bale Wali Janm Sakhi"

The description in "Bhai Bale Wali Janm Sakhi" clarifies that Saint Rampal Das ji Maharaj only is that incarnation who after Supreme God Kabir ji and Saint Nanak ji had to incarnate on the land of Punjab. Saint Rampal Das Ji Maharaj took birth on 8 September 1951 on the holy land of village Dhanana, district Sonipat, Haryana State (at that time Punjab State), India, in the house of Shri Nand Ram Jaat in Jaat caste from the womb of Shrimati Indra Devi.

On this matter - "Janm Sakhi Bhai Bale Wali" in Hindi; Publisher - Bhai Jawahar Singh Kirpal Singh and Company, Pustakan Wale, Bazar Mai Seva, Amritsar (Punjab); and the publisher of the one in Punjabi is - Bhai Jawahar Singh Kirpal Singh Pustakan Wale, Gali-8 Baag Ramanand, Amritsar (Punjab) : -

The eternal piece of writing written in it is as follows - Once, Satguru Nanak Dev ji along with Bhai Bala and Mardana went to the Lok of Devotee Prahlad, which is millions of miles away from earth in the space. Prahlad said that - Oh Nanak ji! God has given you divine vision and has made you a great devotee in Kalyug. You will have great grandeur in Kalyug. Initially, Kabir ji came here (in Prahlad's lok/world) or today you have come. One more will come who will be a Mahapurush (great man) like you two. Apart from these three, no one else can come in this lok of mine. There have been many devotees; there will also be in future, but only he can reach in my lok here who will have the glory like these and no one else. Therefore, apart from these three, no one else can come here. Mardana asked that - Oh Prahlad ji! Kabir ji was a weaver; Nanak ji is a Kshatriya. That third one will be of which varna (caste) and will incarnate on which land?

Devotee Prahlad said, "Brother, listen. After hundreds of years of departure of Nanak ji to Sachkhand, he will be born on the land of Punjab in Jaat caste and his publicity-area city will be Barwala. (End of excerpt)

Interpretation - Saint Rampal Das Ji Maharaj is that very incarnation who along with other evidence matches the description mentioned in the excerpt in Janam Sakhi. In Janam Sakhi "after

hundred years" is written. Here "after hundreds of years" was said, which when writing in Punjabi language was only written as hundred years. Because Mardana had asked, "In which yug will he come in the near future?" Then Bhakt Prahlad said, "Hundreds of years after Shri Nanak ji, that Saint will take birth in Jaat caste in Kalyug only." Therefore, here 'hundreds' is justified instead of 'hundred', and the publicity area instead of Barwala is written as 'Batala'. There can be two reasons for this: that 'City Barwala' in district Hisar, Haryana (at that time Punjab) state was not well-known and Batala city in Punjab state was famous. For this reason, the author wrote 'Batala' instead of 'Barwala'. Secondly, while printing, it got printed as "ਵਟਾਲੇ" 'Batale' instead of "ਵਰਵਾਲੇ" 'Barwale'. One more important aspect to consider is that there has been no Jaat Saint in the Batala city of Punjab who has been as magnificent and knowledgeable as these Greatmen (Supreme God Kabir Dev ji and Shri Nanak Dev ji). On this basis and based on other evidence and based on this Janam Sakhi, it is clear that that Third Mahapurush (Greatman) is Saint Rampal Das Ji Maharaj, and his spiritual knowledge also matches with these two Greatmen (Supreme God Kabir Ji and Shri Nanak Dev ji). You will see both the photocopies which are from Janam Sakhi Bhai Bale Wali in Punjabi language and second in Hindi which is translated from the one in Punjabi language. In this, some content is not written correctly. Like, in Punjabi language, it is written that "Jo is jeeha koyi hovega taan ethe pahunchega hor da ethe pahunchan da kam nahin" (one, who will be like these, will reach here; no one else will reach here), but in Janam Sakhi in Hindi, this description is not present, which is very important. It has been proved from this: that while writing some contents change. Nevertheless, lots of proofs which have been stated by other greatmen regarding Saint Rampal Das Ji Maharaj in this book "Dharti Par Avtaar" also prove this only.

Important - If someone says that the description written in Janam Sakhi is for Saint Garibdas ji of village Chhudani because he was also from Jaat caste and village Chhudani used to previously come under Punjab State, then this also does not seem right because Saint Garibdas ji has said in his sacred speech "Asur Nikandan Ramaini" that "Satguru Delhi Mandal aaysi, sooti dharni soom Jagaaysi". The meaning is that the Satguru of Saint Garibdas ji was venerable Kabir Sahib ji. Old district Rohtak (Sonipat, Rohtak and

Jhajjar together made one district Rohtak) used to be a part of Delhi Mandal (region). It was not under the control of any king. It was under Delhi at the time of British rule. Saint Garibdas ji has clarified that Satguru (Supreme God Kabir Ji) will come in Delhi Mandal. He will awaken the beings devoid of bhakti and will make them do true bhakti. (Do remember that the messengers of Kaal because of not knowing the truth have adulterated Kabir Sagar and by making their conjectures have given false evidence in it. To destroy it, Supreme God Kabir ji have propagated true knowledge through His part-incarnation Saint Garibdas ji that is present in the form of Saint Garibdas ji's nectar-like speech. This is confirmed by the comment of the editor of Kabir Sagar, Kabir Panthi Shri Yuglanand Bihari ji, which he has made in the introduction of Anurag Sagar and Gyan Sagar. He has stated that - "Kabir Panthis themselves have destroyed the texts of Kabir Panth. According to their respective opinions, by manipulating they have added their own opinions. I have many copies of Anurag Sagar and Gyan Sagar in which one does not match with the other."

Saint Rampal Das Ji Maharaj was born in the house of Shri Nand Ram Jaat on 8 September 1951 in village Dhanana, district Sonipat (at that time district Rohtak), which was a single Punjab state at that time including the current Haryana and Punjab states. Supreme God Kabir ji had also said that when 5500 years of Kalyug would have passed, I will myself come in the future in the twelfth panth of that of Garibdas. The speech of my (of Supreme God Kabir) glory will appear through Saint Garibdas ji. The worshippers up to the twelfth panth of that of Garibdas ji making me the basis will try to understand the speech, but because of not understanding the speech and remaining devoid of Satnaam and Saarnaam, they can not go to Satlok for infinite births. I (Supreme God Kabir ji) myself will come in that same twelfth panth (the panth of Garibdas ji) in the future. Then I (Supreme God Kabir) will manifest and explain the speech revealed by Saint Garibdas Ji.

It has been proved from this: that the Jaat Saint mentioned in Janam Sakhi is undisputedly Saint Rampal Das Ji Maharaj. Nevertheless, we pay special respect to Saint Garibdas ji because he has delivered the eternal message of Supreme God Kabir Ji.

If someone raises doubt that it could also be an indication to-

wards one of the ten Guru Sahibans - for this, do remember that of the ten Guru Sahibans, no one was from Jaat caste. The second Sikh Guru Shri Angad Dev Ji was Kshatriya. The third guru ji Shri Amar Das ji was also Kshatriya. The fourth guru ji Shri Ramdas ji was Kshatriya, and from the fifth guru ji Shri Arjan Dev ji to the tenth and the last Shri Guru Gobind Singh ji and the offspring of Shri Guru Ramdas ji were Kshatriya. Nevertheless, we pay special respect to all the Sikh Guru Sahibans.

Saint Rampal Das Ji Maharaj states -

Jeev hamaari jaati hai, Maanav dharm hamaara

Hindu, Muslim, Sikh, Isaai, Dharm nahin koyi nyaara

Supreme God Kabir ji has said -

Jaati na poochho sant ki, pooch lijiye gyaan

Mol karo talwar ka, padi rehan do myaan

For evidence, please see photocopy of both Janam Sakhi in Punjabi Gurumukhi (Punjabi language) and in Hindi. In them, you can easily understand what the truth is. The publishers of Janam Sakhis are - Bhai Jawahar Singh, Kirpal Singh, Amritsar (Punjab).

Please see photocopy of page 272 of Janam Sakhi Bhai Bale Wali in Punjabi.

(੨੭੨) ਸਾਖੀ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਨਾਲ ਹੋਈ

ਕਾਜ ਸਵਾਰਿਆ ॥੪॥ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਕਹਿਆ ਨਾਨਕ ਤਪਾ ਜੀ ਤੈਨੂੰ ਕਲਜੁਗ ਵਿਚ ਰਾਮ ਜੀ ਨੇ ਵਡਾ ਭਗਤ ਕੀਤਾ ਹੈ ਔਰ ਆਪਕੇ ਸੰਜੋਗ ਬਹੁਤਿਆਂ ਕਾ ਉਧਾਰ ਹੋਵੇਗਾ ਤੇਰੀ ਸ੍ਰੀ ਰਾਮ ਨੇ ਵਡੀ ਨਦਰ ਖੋਲੀ ਹੈ ਤੇਰਾ ਵਡਾ ਪ੍ਰਤਾਪ ਹੋਵੇਗਾ ਇਸ ਕਲਜੁਗ ਵਿਚ ਅਗੇ ਕਬੀਰ ਭਗਤ ਏਥੇ ਆਯਾ ਹੈ ਅਤੇ ਜਾਂ ਆਪਕੋ ਕਰਤਾ ਨੇ ਆਂਦਾ ਹੈ ਤਾਂ ਮਰਦਾਨੇ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਨੂੰ ਪੁਛਿਆ ਹੇ ਭਗਤ ਜੀ ਤੁਸੀਂ ਭੀ ਵਡੇ ਭਗਤ ਹੋ ਅਤੇ ਤੁਸਾਡੇ ਪਿਛੇ ਰਾਮ ਜੀ ਵਡਾ ਚਲਤ ਦਿਖਾਇਆ ਹੈ ਤੇਰੀ ਰਾਮ ਜੀ ਨੇ ਵਡੀ ਨਦਰ ਖੋਲ੍ਹੀ ਹੈ ਭਗਤ ਜੀ ਏਥੇ ਹੋਰ ਕੋਈ ਵੀ ਪਹੁੰਚਿਆ ਹੈ ਕਿ ਕਬੀਰ ਅਤੇ ਨਾਨਕ ਤਪਾ ਹੀ ਪਹੁੰਚਿਆ ਹੈ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਬੋਲਿਆ ਭਾਈ ਨਾਨਕ ਤਪੇ ਪਾਸੋਂ ਪੁਛ ਲੇ ਹੋਰ ਭੀ ਆਵਸੀ ਕਿ ਨਾ ਆਵਸੀ ਕੋਈ ਤਾਂ ਮਰਦਾਨੇ ਕਹਿਆ ਜੀ ਤੁਸੀਂ ਵਡੇ ਭਗਤ ਹੋ ਅਗਲੀ ਤੇ ਪਿਛਲੀ ਸਭ ਆਪ ਨੂੰ ਸਤਿ ਜੁਗ ਥੀਂ ਆਦਿ ਲੈਕੇ ਮਾਲੂਮ ਹੈ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਨੇ ਕਹਿਆ ਸੁਣ ਭਾਈ ਇਸ ਜਿਹਾ ਕੋਈ ਹੋਵੇਗਾ ਤਾਂ ਏਥੇ ਪਹੁੰਚੇਗਾ ਹੋਰਸ ਦਾ ਏਥੇ ਪਹੁੰਚਣਾ ਕੰਮ ਨਾਹੀਂ ਹੋਰ ਅਗੇ ਵਡੇ ਵਡੇ ਭਗਤ ਹੋਏ ਹੈਨ ਅਤੇ ਹੋਵਨਗੇ ਪਰ ਪਹੁੰਚਿਆ ਕੋਈ ਨਾਹੀਂ ਤਾਂ ਫੇਰ ਮਰਦਾਨੇ ਪੁਛਿਆ ਜੀ ਓਹ ਕਦ ਹੋਸੀ ਕਿਤੇ ਨੇੜੇ ਜੁਗ ਵਿਚ ਹੋਸੀ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਕਹਿਆ ਸੁਣ ਭਾਈ ਕਲਜੁਗ ਵਿਚ ਹੋਵੇਗਾ ਜਟ ਨਾਨਕ ਤਪਾ ਸਚਖੰਡ ਜਾਵੇਗਾ ਤਾਂ ਇਸ ਤੋਂ ਪਿਛੇ ਸਉ ਵਰ੍ਹੇ ਹੋਸੀ ਅਤੇ ਏਹਨਾਂ ਤੇਹਾਂ ਤੋਂ ਬਗੈਰ ਹੋਰ ਕੋਈ ਨਾ ਆਵਸੀ ਤਾਂ ਮਰਦਾਨੇ ਪੁਛਿਆ ਜੀ ਤਿੰਨ ਕੇਹੜੇ ਹੈਨ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਕਹਿਆ ਭਾਈ ਅਗੇ ਕਬੀਰ ਹੋਇਆ ਹੈ ਤੇ ਹੁਣ

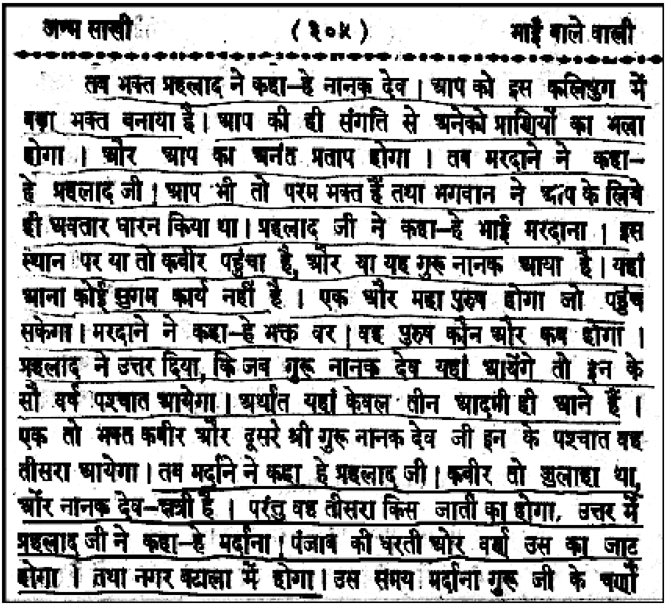
Please see photocopy of page 273 of Janam Sakhi Bhai Bale Wali in Punjabi.



ਸਾਖੀ ਇਕ ਪਹਾੜ ਦੀ ਚਲੀ (੨੭੩)

ਨਾਨਕ ਤਪਾ ਹੂਆ ਹੈ ਅਤੇ ਫੇਰ ਉਹ ਹੋਸੀ ਤਾਂ ਮਰਦਾਨੇ ਪੁਛਿਆ ਜੀ ਕਬੀਰ ਜੁਲਾਹਾ ਹੋਯਾ ਤੇ ਨਾਨਕ ਖਤਰੀ ਹੋਏ ਅਤੇ ਜੋ ਉਹ ਕਿਸ ਵਰਨ ਹੋਵੇਗਾ ਜੀ ਤੇ ਕਿਸ ਧਰਤੀ ਤੇ ਹੋਸੀ ਕੇਹੜੇ ਸ਼ਹਿਰ ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਭਗਤ ਕਿਹਾ ਭਾਈ ਪੰਜਾਬ ਧਰਤੀ ਤੇ ਵਰਨ ਜਟ ਤੇ ਸ਼ਹਿਰ ਵਟਾਲੇ ਵਿਚ ਹੋਸੀ। ਤਾਂ ਮਰਦਾਨਾ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਦੇ ਚਰਨਾਂ ਤੇ ਢਹਿ ਪਿਆ ਗੁਰੂ

Please see photocopy of page 305 of Janam Sakhi Bhai Bale Wali in Hindi.



जन्म साखी (३०५) भाई बाले वाली

तब भक्त प्रहलाद ने कहा–हे नानक देव। आप को इस कलियुग में बड़ा भक्त बनाया है। आप की ही संगति से अनेकों प्राणियों का भला होगा। और आप का अनंत प्रताप होगा। तब मरदाने ने कहा–हे प्रहलाद जी। आप भी तो परम भक्त हैं तथा भगवान ने आप के लिये ही अवतार धारन किया था। प्रहलाद जी ने कहा–हे भाई मरदाना। इस स्थान पर या तो कबीर पहुंचा है, और या यह गुरु नानक आया है। यहां आना कोई सुगम कार्य नहीं है। एक और महा पुरुष होगा जो पहुंच सकेगा। मरदाने ने कहा–हे भक्त वर। वह पुरुष कौन और कब होगा। प्रहलाद ने उत्तर दिया, कि जब गुरु नानक देव यहां आयेंगे तो इन के सौ वर्ष पश्चात आयेगा। अर्थात यहां केवल तीन आदमी ही आने हैं। एक तो भक्त कबीर और दूसरे श्री गुरु नानक देव जी इन के पश्चात वह तीसरा आयेगा। तब मर्दाने ने कहा हे प्रहलाद जी। कबीर तो जुलाहा था, और नानक देव–क्षत्री है। परंतु वह तीसरा किस जाती का होगा, उत्तर में प्रहलाद जी ने कहा–हे मर्दाना। पंजाब की धरती और वर्ण उस का जाट होगा। तथा नगर बटाला में होगा। उस समय मर्दाना गुरु जी के चर्णों

Question - A learned Shastri of Sanskrit said that your guru Saint Rampal Das Ji Maharaj has not studied Sanskrit. You say that doing the true translation of Shrimadbhagvat Gita, he explains it to the devotees. This is not possible.

Answer - The devotee of Saint Rampal Das Ji Maharaj replied - Shastri ji, he only is called incarnation of God who even without the knowledge of a language does true translation because God is omniscient. The incarnation sent by Him is endowed with the same qualities. That incarnation is Saint Rampal Das Ji Maharaj ji. You are amazed by just translation of Vedas and Gita; Saint Rampal Das Ji Maharaj has even explained Bible and Quran in a true way, which even the contemporary Fathers and clergymen of Christianity religion and the Mullah and Qajis of Islam religion have not been able to understand. ❑❑❑

Boundaries of Worship (Bhakti)

Jeev humari jaati hai, Maanav Dharm humaara ।
Hindu, Muslim, Sikh, Isaai, Dharm nahin koi nyaara ॥
Our Race is Living being, Mankind is our Religion ।
Hindu, Muslim, Sikh, Christian, there is no separate Religion ॥

Dear Devotees!

Around five thousand years ago there was no religion or any other religious community. There were no Hindus, Muslims, Sikhs or Christians. The only religion was Mankind. Everyone had and has one religion, Mankind. But as the influence of Kalyug[1] grew, we started developing differences among ourselves. The only reason was that the religious family (*kul*) gurus suppressed the truth written in the scriptures, whether the reason was selfishness or superficial ostentations. As a result of which, today four religions and many other religious sects have been formed out of one Mankind religion. Consequently it is natural to have differences among each other. Prabhu / Bhagwan / Ram / Allah / Rab / God / Khuda / Parmeshwar of everyone is One. These are synonymous words in different languages. Everyone accepts that the Master of all is one, then why these different religious communities?

It is absolutely correct that everybody's Master / Rab / Khuda / Allah / God / Ram / Parmeshwar is only one whose actual name is Kabir and He lives in Satlok / Satdhaam / Sachchkhand in a visible human like form. But now Hindus say that our Ram is great, Muslims say that our Allah is great, Christians say that our Jesus Christ is great and Sikhs say that our Guru Nanak Ji is great. They say in such a way as if four innocent children say that this is my papa, the second one says he is my papa not yours, the third one says he is my father and is the greatest, and then the fourth child says, "No, Oh fools! This is my daddy, not yours." When all those four have one same father. Today our human society is fighting like these ignorant children.

"Koi kahae humaara Ram bada hai, koi kahe khudaai re

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[1] There are four Yugas. Among them the last Yug is Kalyug, which is currently-prevailing and which began approximately five thousand years ago.

Koi kahae humaara Isamaseeh bada hai, ye baata rahe lagaai re "

When actually in all our religious texts and scriptures, the glory of that one Prabhu / Master / Rab / Khuda / Allah / Ram / Sahib / God / Parmeshwar has been sung by clearly writing His name that, that one Master / Prabhu is Lord Kabir who lives in a visible human-like form in Satlok.

Ved, Gita, Quran, Bible and Guru Granth Sahib all these are nearly same. In Yajurved's Adhyay 5 Shlok no. 32; in Samved's Mantra no. 1400, 822; Atharvaved Kaand no. 4 Anuvaak no. 1 Shlok no. 7; Rigved Mandal 1 Adhyay 1 Sukt 11 Shlok no. 4, by writing the name Kabir, it has been explained that Supreme God is Kabir who lives in form in Satlok. Gita ji is a concise gist of the four Vedas. Gita ji also points towards the same SatPurush[1]/ Purna Brahm[2] Kabir. In Gita Ji Adhyay 15 Shlok no. 16-17; Adhyay 18 Shlok no. 46, 62; in Adhyay 8 Shlok no. 8 to 10 and 22; in Adhyay 15 Shlok no. 1, 2, 4 there is indication of doing worship of the same Supreme God. In Shri Guru Granth Sahib on page no. 24 and page no. 721, the glory of God Kabir is sung by writing name. Similarly consider Quran and Bible as one text. Both nearly give only one message that, express the glory of that Allah Kabir by whose power all this creation is functional. In Quran Sharif Surat Furqani no. 25 Aayat no. 52-59, by writing Kabiran , Khabira, Kabiru etc words, the glory of that one Kabir Allah has been stated that Oh Prophet Muhammad! State the glory of that Kabir Allah who after creating the nature by His power in six days, sat on the throne on the seventh day i.e. went and took rest in Satlok. That Allah (God) is Kabir. Its evidence is also given in 'Genesis' in the beginning of Bible, in the creation of seven days in 1:20-2:5.

The gist of all the saints and texts is only this that by taking naam (mantra) from a Purna Guru (Complete Guru) who has the three naams and also the authority to give naam, one should get rid of the illness of birth and death. Because our aim is to release you from the prison of Kaal and to make you attain the Satlok of our original Master Kavir Dev (God Kabir). KavirDev (God Kabir) has stated in His speech that the reward (punya) of removing a person

[1] Master of Satlok

2 Complete God

from Kaal's worship and bringing to a Complete Guru and getting him Sat-updesh (true naam) is similar to what is when crores of cows and goats etc beings are released from a butcher. Because this innocent human being, by the way of worship opposite to scriptures told by the wrong gurus, remaining trapped in the Kaal's web, keeps bearing the pains of who knows how miserable eighty-four lakh births. When this soul comes in the refuge of Kavir Dev (God Kabir) by means of a Complete Guru, and gets connected with the naam, then its pain of birth and death ends forever, and it attains the real supreme peace in Satlok.

Now the question arises that these days gurus by making more and more disciples try to show their worth i.e. everybody learns four stories and says that I also give naam (tell the way of worship) and puts innocent souls in Kaal's trap. Because those who give and who do jaap of naam-updesh opposite to the scriptures, all will certainly go to hell and they will be hung upside down in hell. This statement is given in scriptures (Gita, Ved and all holy books) only. To prove this statement let me tell you a short story.

Once upon a time, everybody came to know that King Parikshit will be stung by a snake on the seventh day and he will die. On learning this everybody thought that the tale of Shrimad'bhagwat Sudha Sagar[1] should be narrated to King Parikshit so that he gets detached from here and gets engrossed in the thoughts of God. Because at the time of death, whatever feelings one has, he attains that only. Everybody said that this is very good. But now who will narrate the tale? A sign of interrogation was put on this question. At that time, all the Maharishis (great sages) present there, even the author of Shri Mad Bhagwat Sudha Sagar, Maharishi Ved Vyaas Ji, did not consider themselves suitable for narrating the tale. Because they knew that we don't have this capability. Therefore why ruin the life of a living being and incur sin, because the result had to come on the seventh day. Therefore no body dared to narrate the tale for seven days, because everybody knows one's capacity. Sukhdev Ji was called from Swarg (heaven) to narrate the tale of Bhagwat and then King Parikshit became detached from here and went to heaven.

[1] Name of a Holy Book

After enjoying the pleasures in heaven, he will return to hell and then will revolve in 84 lakh births. This is a hard and fast rule i.e. a permanent policy of here. This attainment is also not possible without the complete guru of the three loks.

Similarly, when a Prime Minister is about to visit an area, then before his arrival, 2-3 very good orators / singers and those who play drum-banjo are present there who impress the audience by their melodious and attractive voice. But whatever they are saying, they are not capable of doing even a single thing. But when the Prime Minister arrives, he says in minimum words that build an international college in Agra, build an international university in Chandigarh etc-etc. After saying this, the P.M. Sahib goes away. The next day after his statement, that work commences because he has power in his word. If an ordinary person like you and I say the same thing, then it will be our foolishness because we don't have that much power in our words, whereas for a P.M. all this is a simple thing.

To prove these facts, do read some of the sacred speeches mentioned below and think deeply and obtain guru mantra as soon as possible.

Kabir, pandit aur mashaalchi, dono soojhaen naahin |
auron ne karaen chaandna, aap andhere maahin ||
Kabir, karni taj kathni kathaen, agyaani din raat |
kukar jyon bhaunkat firaen, suni sunaai baat ||
Garib, beejak ki baatan kahaen, beejak naahin haath |
prithvi doban utre, kahae-kahae meethi baat ||
Garib, beejak ki baatan kahaen, beejak naahin paas |
auron ko prmodh hee, aapan chale niraash ||
Garib, kathni ke shoore ghane, kathaen atambar gyaan |
baahar jwaab aavae nahin, leed karaen maidaan ||

To do katha (narrate a scriptural tale) and to give naam updesh (spiritual instruction) is not a child's play that held a book in the armpit, and said, 'Let me also do a katha, let me also do the paath (recite) of Ramayan; let me do paath of Gita ji; let me do the paath of Granth Sahib i.e. let me do the satsang (spiritual discourse) and also give naam etc-etc." Only a complete saint has the authority to do katha and give spiritual instruction, and only he can conclude

that katha (tale), because a Complete Saint has power in his word. Like, Sukhdev had in his word. For instance, if one does a satsang and let's suppose that he tells the glory of a mango in it that a mango is very sweet, is the king of fruits, its colour is yellow etc-etc, and if someone comes and says that give me mango, brother. Then that person who is doing satsang says that I do not have mango with me. Then that man who is asking for mango asks that where will I find it? He gets the answer that I do not know. Mango is formless; it is not visible. Then that man, who is asking for mango, will say that oh fool, when you do not have any mango, nor you know from where will I get it, besides you are saying that it is not visible, then why are you shouting in vain? The purport of saying this is that without an authoritative person, those who do katha and those who hear it from them, all go to hell.

If any person himself becoming a guru, makes disciples, then understand that he puts burden on his head. Because it is a rule of God that until a disciple gets across, a guru has to repeatedly take birth. Complete saints, to get rid of the incomplete disciples, do such a leela (divine play) that the ignorant disciples develop hatred towards the guru. For instance, when Lord Kabir appeared in Kashi city, at that time 64 lakh individuals had become disciples of Lord Kabir. To take their test, Lord Kabir started going to the house of a famous prostitute of Kashi city to impart the knowledge of the satsang to her. On seeing and hearing which, the disciples developed hatred in their hearts towards their Guru and everybody lost faith in their Guru. Except two, all became devoid of Guru. There is evidence in Satguru Garibdas Ji Maharaj's speech: -

Garib, chandaali ke chaunk mein, Satguru baithe jaay
Chausath laakh gaarat gaye, do rahe Satguru paay
Bhadva bhadva sab kahain, jaanat naahin khoj
Das Garib Kabir karm, baantat sir ka bojh

We only want to request you that trade prudently.

In Samved's Shlok no 822, it is explained that a living being will become liberated by three naams. First 'Om ', second Satnaam (Tat) and third Saarnaam (Sat). Gita ji also gives this same evidence - Om -Tat -Sat , and Shri Guru Granth Sahib is also pointing towards

the jaap of this very Satnaam. Satnaam-Satnaam is not a naam[1] for doing jaap. It is indicating towards that naam which is a true naam, so is this Saarnaam. Om mantra alone is of no use. These three naams and the permission to give naam has been granted to me by my venerable Gurudev Swami Ramdevanand Ji Maharaj, which has been running from generation to generation from Lord Kabir. First of all you listen to the satsang, serve, as a result of which your field of bhakti will be prepared.

Kabir, maanush janm pay kar, nahin ratae hari naam
Jaise kuaan jal bina, khudvaaya kis kaam
Kabir, ek hari ke naam bina, ye raja rishabh ho
Maati dhovae kumhaar ki, ghaas na daale ko

After this, will have to sow seed in your prepared field. You will not get liberated by studying scriptures (speeches of Lord Kabir, Vedas, Gita, Puran, Quran, speeches of saints like Dharmdas Ji etc). The gist of all these scriptures is only one that, for complete liberation by taking naam updesh from the nominated saint (who also has permission from his guru to give naam) of Supreme God Kabir, one should get self-welfare done. If one does not take naam then -

Naam bina soona nagar, padya sakal mein shor
Loot na looti bandagi, ho gaya hansa bhor
Adli aarti adal ajooni, naam bina hai kaaya sooni
Jhoothi kaaya khaal luhaara, ingla pingla sushman dwaara
Krtaghni bhoole nar loi, ja ghat nishchay naam na hoi
So nar keet patang bhujanga, chauraasi mein dhar hai anga

If did not sow the seed of naam, then the tilling i.e. preparation of the field of the soul is futile. The purport of saying this is that by these you will gain knowledge which is essential. But to take naam-updesh[2] from a Complete Guru i.e. to sow the seed is also very essential. Even the jaap of the naam which has to be done will have to be the same naam which Guru Nanak Ji did, Garibdas Ji did, and Dharmdas Ji etc saints did. A living being will not get liberated by any other naam except these.

Therefore you all by taking naam-updesh (initiation) should

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[1] Mantra

[2] Spiritual instruction / initiation

commence depositing your wealth of bhakti and should also tell everyone else. The sooner, the better. Because who knows when and at what time the end time of this body arrives. Even Guru Nanak Dev Ji says that -

Na jaane Kaal ki kar daarae, kis vidhi dhal ja paasa ve ।
Jinhaade sir te maut khudagdi, unhaanu keda hansa ve ॥

Kabir Sahib says that -

Kabir, swaans-swaans mein naam japo, vyartha swaans mat khoye ।
Na jaane is swaans ka, aavan ho ke na hoye ॥
Satguru soi jo Saarnaam drdaavae, aur guru koi kaam na aavae॥
"Saar naam bin purush (bhagwan) drohi"

Which means that a guru who does not give Saarnaam[1] and Saarshabd[2] or who does not have the authority (permission) to give naam by his guru i.e. by study of the scriptures even if any self-made guru gives these naams, then also that guru and his disciples will be put in hell. That guru is an enemy of God, is a traitor. He will be hung upside-down in the court of God.

Now a wrong misconception has been spread in the devotee community by the fake gurus (saints) that after acquiring a guru once, one should not change to another guru. Just think that a guru is a doctor who removes our disease of birth-death. If our disease is not cured by one doctor, then we will go to another better doctor so that our deadly disease can be cured. Like, Dharmdas[3] Ji's first guru was Shri Roopdas Ji. But when Dharmdas learnt that his guru is not a giver of complete salvation then immediately giving him up made Purna Brahm Supreme God SatPurush[4] Kabir his guru and attained complete liberation in Satlok. Just like this, an incomplete guru should be abandoned immediately.

"Jhoothe guru ke paksh ko, tajat na keejae vaari"

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[1] Saarnaam – This is a secret mantra

[2] Saarshabd – This is an indication to the worshipper of his bhakti being complete, which is made evident by the Complete Guru. Like, a doctor keeps checking temperature; similarly, Satguru (Tatvdarshi Saint) checks the worshipper and tells that you have become successful; your fever has subsided.

[3] A disciple of Lord Kabir

[4] Master of Satlok

(Sacred speech about the magnificence of Guru and Naam)

Garib, bin updesh achambh hai, kyon jeevat hain praan |
Bin bhakti kahaan thaur hai, nar naahi pashan 1
Garib, ek hari ke naam bina, naari kutiya ho
Gali-gali bhaunkat firae, took na daalae ko 2
Garib, bibi parde rahaen thi, dyodhi lagti baar
Gaat ughaare firti hai, ban kutiya bazaar 3
Garib, nakbesar nak se bani, pahrat haar hamel
Sundari se sunhi (kutiya) bani, suni Sahib ke khel 4
Kabir, hari ke naam bina raja rishabh hoye
Maati ladae kumhaar kae, ghaas na dale koye 5
Kabir, Ram Krishna se kaun bada, unhon bhi guru keenh
Teen lok ke ve dhani, guru aage aadheen 6
Kabir, garbh yogeshwar guru bina, laaga hari ki sev
Kahae Kabir swarg se, fer diya sukhdev 7
Kabir, raja janak se naam le, kinhi hari ki sev (pooja)
Kahain Kabir baikunth mein ult mile sukhdev 8
Kabir, Satguru ke updesh ka, laaya ek vichaar
Jae Satguru milte nahin, jaata narak dwaar 9
Kabir, narak dwaar mein doot sab, karte khaincha taan
Untein kabahu na chhootta, fir firta chaaron khaan 10
Kabir, chaar khaani mein bhrmta, kabahu na lagta paar
So fera sab mit gaya, Satguru ke upkaar 11
Kabir, saat samundr ki masi karun, lekhni karun banraay
Dharti ka kaagad karun, guru gun likha na jaay 12
Kabir, guru bade govind se, man mein dekh vichaar
Hari sumre so rah gaye, guru bhaje huye paar 13
Kabir, guru govind dou khade, kaake laagun pay
Balihaari guru aapne, jin govind diya milaay 14
Kabir, hari ke roothta, guru ki sharan mein jaay
Kabir guru jae roothja, hari nahin hot sahaay 15

Naam (Mantra) of which Ram (God) has to be Chanted ?

Gita Ji Adhyay no. 15 Shlok no. 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch,
KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate 16

Translation: In this world, there are two types of Gods, Perishable and Imperishable , and the bodies of all the living beings are said to be perishable and the soul, imperishable.

Gita Ji Adhyay no. 15 Shlok no. 17

UttamH, purushH, tu, anyaH, Parmatma, iti, udahrtH,
YaH, loktryam , aavishya, bibharti, avyyaH, iishwarH 17

Translation: The Supreme God is, however, someone else, who by entering into the three loks, sustains everyone and is called as Eternal Supreme God.

Kabir, Akshar Purush ek ped hai, Niranjan vaaki daar
Trideva (Brahma, Vishnu, Shiv) shaakha bhaye, paat bhya sansaar
Kabir, teen devko sab koi dhyaavae, chautha devka maram na pavae
Chautha chhaadi pancham dhyaavae, kahae Kabir so humre aavae
Kabir, teen gunan ki bhakti mein, bhooli paryau sansaar
Kahae Kabir nij naam bin, kaise utrae paar
Kabir, omkaar naam Brahm (Kaal) ka, yeh karta mati jaani
Saacha shabd Kabir ka, parda maahi pahichaani
Kabir, teen lok sab Ram japat hai, jaan mukti ko dhaam
Ramchandra vashishth guru kiya, tin kahi sunaayo naam
Kabir, Ram Krishna avatar hain, inka naahi sansaar
Jin Sahib sansaar kiya, so kinhu na janmya naari
Kabir, chaar bhujake bhajan mein, bhuli pare sab sant
Kabira sumirae taasu ko, jaake bhuja anant
Kabir, vashishth muni se tatveta gyaani, shodh kar lagn dharae
Sita haran maran dashrath ko, ban ban Ram firae
Kabir, samudr paati lanka gaye, sita ko bhartaar
Taahi agust muni peey gayo, inmein ko kartaar
Kabir, govardhan Krishna Ji uthaaya, dronagiri hanumant
Shesh naag sab srishti uthaai, inmein ko bhagwant
Garib, durvaasa kope tahaan, samajh na aai neech
Chhappan koti yadav katey, machi rudhir ki keech
Kabir, kaate bandhan vipati mein, kathin kiya sangraam
Chinho re nar praaniyaan, garud bado ki Ram
Kabir, kah Kabir chit chetahu, shabd karau niruvaar
Shri Ramchandra ko karta kahat hain, bhooli paryo sansaar
Kabir, jin Ram Krishna Niranjan kiya, so to karta nyaar
Andha gyaan na bujhaii, kahae Kabir bichaar

Kabir, teen gunan (Brahma, Vishnu, Shiv) ki bhakti mein, bhool padyo sansaar Kahae Kabir nij naam bina, kaise utro paar

|| Shabd || (composed by Sant Rampal Das Ji Maharaj)

Yudh jeet kar Pandav, khushi huye apaar |
indraprasth ki gaddi par, Yudhishthir ki sarkaar ||1||
Ek din Arjun poochhta, sun Krishna bhagwan |
ek baar fir suna diyo, vo nirmal Gita gyaan ||2||
Ghamaasaan yudh ke kaaran, bhool padi hai mohe |
jyon ka tyon kehna bhagwan, tanik na antar hoye ||3||
Rishi muni aur devta, sabko rahe tum khaay |
inko bhi nahin chhoda aapne, rahe tumhaara hi gun gaaye ||4||
Krishna bole Arjun se, yeh galti kyon kinh |
aise nirmal gyaan ko bhool gaya buddhiheen ||5||
Ab mujhe bhi kuchh yaad nahin, bhool padi nidaan |
jyon ka tyon us Gita ka main, nahin kar sakta gungaan ||6||
Swayam Shri Krishna ko yaad nahin, aur Arjun ko dhamkaave |
buddhi Kaal ke haath hai, chaahe triloki naath kahlaave ||7||
Gyaan heen prchaarka, gyaan kathein din raat |
jo sarv ko khaane wala, kahein usi ki baat ||8||
Sab kahein bhagwan krpaalu hai, kripa karein dayaal |
jiski sab pooja karein, vah swayam kahae main Kaal ||9||
Maarae khaavae sab ko, vah kaisa kripaal |
kutte gadhe suar banaavae hai, fir bhi deen dayaal ||10||
Bible Ved Quran hai, jaise chaand prkaas |
suraj gyaan Kabir ka, karae timar ka naash ||11||
Rampal saachi kahae, karo vivek vichaar |
Satnaam va Saarnaam, yahi mantra hai saar ||12||
Kabir hamaara Ram hai, vo hai deen dayaal |
sankat mochan kasht haran, gun gaavae Rampal ||13||

|| Shabd || (composed by Sant Rampal Das Ji Maharaj)

Brahma Vishnu Shiv, hain teen lok prdhaan |
Ashtangi inki mata hai, aur pita Kaal bhagwan ||1||
Ek laakh ko Kaal, nit khaavae seena taan |
Brahma banaavae Vishnu paalae, Shiv kar de kalyaan ||2||
Arjun darke poochhta hai, yeh kaun roop bhagwan |
kahae Niranjan main Kaal hoon, sabko aaya khaan ||3||
Brahm naam isi ka hai, ved karein gungaan |

janm maran chaurasi, yeh iska sanvidhaan ||4||
Chaar Ram ki bhakti mein, lag raha sansaar |
paanchvein Ram ka gyaan nahin, jo paar utaaranhaar ||5||
Brahma-Vishnu-Shiv teeno gun hain, doosra Prakriti ka jaal |
laakh jeev nit bhakshan kare, Ram teesra Kaal ||6||
Akshar Purush hai Ram chautha, jaise chandrma jaan |
paanchva Ram Kabir hai, jaise uday hua bhaan ||7||
Ramdevanand guru Ji, kar gaye najar nihaal |
Satnaam ka diya khajaana, bartae Rampal ||8||

Important information for those taking Naam (Initiation)

1. Identity of a Purna Guru[1] (Complete Guru): - Today in Kalyug[2] the most difficult question before the devotee community is to identify a Complete Guru. But its answer is very short and simple, that a guru who does bhakti[3] according to the scriptures and makes his followers i.e disciples do it, only he is a Complete Saint. Because religious scriptures like - speech of Kabir Sahib, speech of Shri Nanak Sahib Ji, speech of Sant Garibdas Ji Maharaj, speech of Sant Dharmdas Ji Sahib, Vedas, Gita, Puran, Quran, Holy Bible etc are the constitution of the path of Bhakti. Whichever saint tells sadhna[4] and shows the path to the devotee community according to the scriptures, he is a Complete Saint; otherwise he is a big enemy of the devotee community who is making others do sadhna opposite to the scriptures. He is playing with this invaluable human life. Such a guru or saint will be hung upside-down in deep hell in God's court.

For example, if a teacher teaches from outside the syllabus, then he is an enemy of those students.

Gita Adhyay no. 7 Shlok no. 15

Na, mam', dushkrtinH, moodaH, prpadhyante, naraadhmaH,
Mayya, aphrtgyanaH, aasurm', bhavm', aashritaH ||15||

Translation: Those whose knowledge has been stolen away by Maya, such men who have demoniac nature, who are lowest among

[1] One who has complete knowledge of all the religious scriptures

[2] There are four Yugas. 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug. The present Yug is Kalyug.

[3] Worship

[4] Religious actions worthy of being performed

men, the evil-doers, fools, do not worship me i.e. they keep doing sadhna of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv).

Yajurved Adhyay no. 40 Shlok no. 10 (Translated by Sant Rampal Das)

AnyadevahuHsambhvadanyadahurasambhvaat', iti,
shushrum, dheeranaM, ye, nastdwichchakshire ||10||

Translation: - About the God, normally say that He is formless i.e. who never takes birth. Others say that He is in form i.e. takes birth in the form of an incarnation. Those who, endowed with durable i.e. complete knowledge, narrate properly, in this way they only properly i.e. in true way give His clear and distinct knowledge.

Gita Adhyay no. 4 Shlok no. 34

Tat', viddhi, prnipaaten, pariprshnen, sevya,
Updekshyanti, te, gyanm', gyaninH, tattavdarshinH ||34||

Translation: Understand it. By properly prostrating before those saints who know the true knowledge and solution of the Supreme God, by serving them, and by giving up deceit, asking questions with simplicity, they, who know the Supreme God in essence i.e. knowledgeable Mahatmas, will instruct you in that Tatvgyan/True spiritual knowledge.

2.<u>Consumption of intoxicating substances - Prohibited</u>: - Let alone the consumption of hukkah (smoking tobacco through water), alcohol, beer, tobacco, beedi, cigarette, to take snuff, gutkha, meat, egg, sulfa (a wad of tobacco smoked in chilam), opium, cannabis and other intoxicating substances, do not even have to bring any intoxicating substance and give to anyone. Saint Garibdas Ji Maharaj, calling all these intoxicating substances as bad, states in his sacred speech that -

Surapan madhya masahari, gaman karae bhogaen par naari |
Sattar janm katat hain sheeshM, sakshi Sahib hai jagdeeshM ||
Par dwaara stri ka kholae, satar janm andha hovae dolae |
Madira peeve kadva paani, sattar janm shwaan ke jaani ||

Garib, hukka hardam pivte, laal milaavaen dhoor |
ismein sanshay hai nahin, janm pichhle soor ||1||
Garib, so naari jaari karae, sura paan sau baar |
ek chilam hukka bharae, dubae kaali dhaar ||2||

Garib, soor gau kun khaat hai, bhakti bihune raad |
bhaang tambaakhu kha gaye, so chaabat hain haad ||3||
Garib, bhang tambaakhu peev heen, sura paan sae het |
gaust matti khaay kar, jangli bane pret ||4||
Garib, paan tambaakhu chaab heen, naas naak mein det |
so to iraanae gaye, jyun bhadbhooje ka ret ||5||
Garib, bhang tambaakhu peev heen, gost gala kabaab |
mor mrig koon bhakhat hain, denge kahaan jawaab ||6||

3. Going to places of Pilgrimage - Prohibited: - Do not have to keep fast of any kind. Do not have to do any pilgrimage, nor have to take any bath in Ganga etc, nor have to go to any other religious place for the sake of bathing or seeing. Do not have to go in any temple or place of pilgrimage of a favoured deity with the feeling of devotion or worship thinking that God is in this temple. God is not an animal whom the priest has tied in the temple. God (is omnipresent) is present in every particle. All these sadhnas (ways of worship) are against the scriptures.

Just think a little that all these places of pilgrimage (like, Jagannaath Temple, Badrinaath, Haridwar, Mecca-Medina, Amarnaath, Vaishnodevi, Vrindavan, Mathura, Barsana, Ayodhya Ram Temple, Kashi Dhaam, Chhudani Dhaam etc), temples, mosques, gurudwaras, churchs and places of pilgrimage of favoured deities etc are such places where some saint used to live. They after doing their sadhna[1] there and collecting their wealth of bhakti[2], left their bodies and went to the lok of their favoured deity. Thereafter to preserve the evidence of their presence, someone built a temple there, some a mosque, someone a gurudwara, someone church or someone an inn etc, so that their memory remains, and insignificant people like us keep getting the evidence that we should perform actions similar to these great souls. All these religious places only give this message to all of us that just as these famous saints have done sadhna, so should you. For this, you must search for the saints who do and tell sadhna in this very way, and then do as they say. But later people started worshipping these places only, which is abso-

[1] Religious practice
[2] Worship

lutely useless and is contrary to the scriptures.

All these places are like such a place where a sweet-maker built a bhatti (clay-oven), made sweets like laddu, jalebi etc, and after eating himself and feeding his near and dear ones, went away. Thereafter neither is there any sweet-maker in that place, nor any sweet. Only the bhatti is there then. Neither can it teach us how to make sweets, nor can fill our stomachs. Now, if someone says, "Come, brother! I will show you that bhatti where a sweet-maker had made sweets. Let's go." Went there and saw that bhatti, and also circumambulated it seven times. Did you get the sweet? Did you find the sweet-maker who teaches the method of preparing sweets? For this, you will have to find a similar sweet-maker who first of all feeds you the sweet and then also explains the method of its preparation. Then only do what he says, nothing else.

Similarly, instead of worshipping the places of pilgrimage, find the same kind of saints who do and tell bhakti of Supreme God Kabir according to the scriptures. Then only do as they say. Do not act as your heart desires.

Samved Mantra no. 1400 Utarchik Adhyay no. 12 Khand no. 3 Shlok no. 5 (Translated by Sant Rampal Das)

Bhadra vastra samanyavasaano mahaan' kavirnivachnani shansan' I
Aavachyasv chamvoH pooymano vichakshano jagrvirdevveetau II5II

Translation: - Clever people, through their speeches, instead of guiding the true path of the way of worship of Supreme God (Purna Brahm), in place of nectar, are respectfully making sip pus (from a boil or wound) of the worship of others [like, ghost-worship, Pitra-worship, carrying out shraadhs, worship of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shankar) and worship of Brahm-Kaal and way of worship upto temple, mosque, gurudwaras, churchs, places of pilgrimage and keeping fasts]. The supreme-happiness-giving Purna Brahm Great Kabir acquiring another body made up of masses of light (<u>tejpunj</u>[1]) similar to that of Satyalok appears in body in an ordinary attire (vastra) [The meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. Like, if a saint gives up his body, then it is said that Mahatma has left his chola], and by

[1] Masses of light

spending life like a common man and living in the world for a few days, by describing the true knowledge by means of his hymns-verses, brings awareness about the hidden actual true knowledge and worship of the Purna Parmatma (Supreme God).

Gita Adhyay no. 16 Shlok no. 23

YaH, shastrvidhim', utsrjya, vartte, kamkaratH, na, saH,
Siddhim', avapnoti, na, sukham', na, paraam', gatim' ||23||

Translation: He who, abandoning the injunctions of the scriptures, acts according to his whimsical desires, neither attains siddhi[1], nor supreme state, nor happiness.

Gita Adhyay no. 6 Shlok no. 16

Na, ati, ashrnatH, tu, yogH, asti, na, ch, ekantm',
AnshrnatH, na, ch, ati, swapnsheelasya, jagrtH, na, ev, ch, Arjun ||16||

Translation: Oh Arjun, this *bhakti* is neither successful of a person who eats too much, nor of a person who does not eat at all i.e. keep fasts, nor of a person who sleeps too much, and nor of a person who always keeps awake.

Poojain deii dhaam ko, sheesh halaavae jo |
Garibdas saachi kahae, had kafir hai so ||
Kabir, ganga kaathae ghar karae, peevae nirmal neer |
mukti nahin hari naam bin, Satguru kahain Kabir ||
Kabir, teerth kar-kar jag mua, udae paani nhaay |
Ram hi naam na japa, Kaal ghasitey jaay ||
Garib, peetal hi ka thaal hai, peetal ka lota |
jad moorat ko poojte, aavaega tota ||
Garib, peetal chamcha poojiye, jo thaal parosae |
jad moorat kis kaam ki, mati raho bharosae ||
Kabir, parvat parvat main firya, karan apne Ram |
Ram sarikhe jan mile, jin saare sab kaam ||

4. Worship of Pitras —Prohibited: - Do not have to do any type of pooja[1] of Pitras, carrying out shraadhs etc. God Shri Krishna

[1] Supernatural Power / Magical Power – Like, magicians show magic. A worshipper attains power similar to that for doing magics. By that, sets fire somewhere; sometimes, walks on water like on land. This magical power i.e. siddhi, is also attained by a worshipper who worships according to the injunctions of the scriptures

[2] Worship

has also clearly forbidden worshipping these Pitras and ghosts. In Gita Ji Adhyay 9 Shlok 25, it is said that —

Yanti, devvrtaH, devan', pitrn', yanti, pitrvrtaH,

Bhootani, Yanti, bhootejyaH, yanti, madhyajinH, api, mam' ||25||

Translation: Worshippers of gods go to gods, worshippers of pitras go to pitras, worshippers of ghosts go to ghosts, and those devotees who worship in accordance with the scriptures (matanusar) are benefited by me alone.

Bandichhor Garibdas Ji Maharaj and Kabir Sahib Ji Maharaj also say-

"Garib, bhoot ramae so bhoot hai, Dev ramae so Dev |
Ram ramae so Ram ahi, suno sakal sur bhev ||"

Therefore, do bhakti of that Parmeshwar (Purna Parmatma/ Supreme God), from whom you will attain complete salvation. That God is Purna Brahm / SatPurush Sat Kabir[1]. Its evidence is also in Gita Ji Adhyay no 18 Shlok no. 46.

Gita Adhyay 18 Shlok 46

YatH, prvrttibhootanaM yen sarvmidM tatam' |
Swakarmna tambhyachrya siddhiM vindati manavH ||46||

Translation: The God from whom all the living beings have originated and from whom this whole world has pervaded, by worshipping that God through the performance of one's natural activities, a man attains supreme spiritual success.

Gita Adhyay no. 18 Shlok no. 62

Tamev sharnM gachchh sarvbhaven bharat |
Tatprsadatparam shantiM sthanM prapyasi shashvatam' ||62||

Translation: Oh Descendent of Bharat, Arjun! You, in every respect, go in the refuge of only that Supreme God. By the grace of that Supreme God, you will attain supreme peace and will attain the eternal supreme state.

The meaning of 'in every respect' is to not do any other pooja and to have faith in only one God by mind-action-speech.

Gita Adhyay no. 8 Shlok no. 22

PurushH, saH, parH, paarth, bhaktya, labhyaH, tu, ananyya,

[1] Eternal Kabir

Yasya, antHsthani, bhootani, yen, sarvam', idam', tatam' ||22||

Translation: Oh Prthanandan Arjun! The Param Purush Parmatma (Supreme God), under whom are all the living beings and from whom this whole universe has pervaded, is attainable only by undivided devotion.

The meaning of undivided bhakti/devotion is to do bhakti of one Parmeshwar (Supreme God) and not of other gods-goddesses i.e. the three gunas (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). Gita Ji Adhyay no. 15 Shlok no. 1 to 4: -

Gita Adhyay no. 15 Shlok no. 1

Oordhvmoolam', adhHshaakham', ashvttham', praahuH, avyyam',
Chhandaasi, yasya, parnaani, yaH, tam', ved, saH, vedvit' ||1||

Translation: With the roots above and the branches below, it is an eternal and extensive tree, strong like a horse, whose small- small parts are said to be twigs and leaves. One who knows that tree of world in this manner, that devotee is completely knowledgeable.

Gita Adhyay no. 15 Shlok no. 2

AdhH, ch, oordhvam', prsrtaH, tasya, shaakhaH, gunprvrddhaH, VishayprvaalaH, adhH, ch, moolani, anusanttani, karmanubandheeni, manushyaloke ||2||

Translation: That tree's three gunas Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv -like defects - lust, anger, attachment, greed, arrogance - like shoots and branches - Brahma, Vishnu and Shiv, only are the root (main) cause of binding the soul to actions (Karm), and in the world of men - Heaven, Hell and Earth, have been arranged below (in, 84 lakh births of various living beings) and above.

Gita Adhyay no. 15 Shlok no. 3

Na, roopam', asya, ih, tatha, uplabhyate, na, antH, na, ch, aadiH, na, ch, Samprtishtha, ashvattham', enam', suvirudmoolam', asangshastren, drden, chhitva ||3||

Translation: This Creation has neither a beginning nor an end, nor that form is perceived. And here in this discussion i.e. in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By slashing with this firm weapon of untainted i.e. pure Tatvgyan which has a properly stabilized state

and a strong form, i.e. by considering the bhakti of Niranjan to be short-lived.

Gita Adhyay no. 15 Shlok no. 4

TatH, padam', tat', parimargitvyam', yasmin', gataaH, na, nivartanti, bhooyH, Tam', ev, ch, aadhyam', purusham', prpadhye, yatH, prvrttiH, prsrta, puraani ||4||

Translation: After that one should search for that Supreme God with supreme state. Having attained whom, human beings do not return to the world, and from whom this ancient creation -nature/ srishti has extended. I am also in the refuge of that Aadi Purush Parmatma[1] only.

Thus, even God Shri Krishna himself, making others relinquish the worship of Indra who is the king of gods-goddesses, had encouraged to do bhakti of only that Supreme God. Because of which raising the Govardhan mountain he had protected the residents of Brij from the anger of Indra.

Garib, Indra chada brij dubovan, bheega bheet na lev |
Indra kadaai hot jagat mein, pooja kha gaye dev ||
Kabir, is sansaar ko, samjhaaoon kae baar |
Poonchh jo pakdae bhed ki, utra chaahae paar ||

5. Obeying orders of Guru: - Without the permission of Guruji, do not have to perform any type of religious rite at home. Like, Bandichhor (Liberator from prison) says in his sacred speech - "Guru bin yagya hawan jo karhin, mithya jaave kabahu nahin falhin"

Kabir, guru bin maala ferte, guru bin dete daan |
Guru bin dono nishfal hain, poochho Ved Puraan ||

6. Worship of Mata Masaani (a mother goddess named Masaani) - Prohibited: - Do not have to worship 'madi' (memorial structure/statue) made in your field or any 'kheda' (a site where a village or city has been destroyed) etc or the grave of any god. Whether grave is of anyone, do not have to worship it at all. Do not have to do any other worship. Even do not have to worship the three gunas (Brahma, Vishnu, and Shiv). Only have to act according to Guruji's instructions.

[1] Oldest Supreme God or the First God, who was before the creation of Nature.

Gita Adhyay no. 7 Shlok no. 15

Na, mam', dushkrtinH, moodaH, prpadhyante, naraadhmaH,
Mayya, aphrtgyanaH, aasurm', bhavm', aashritaH ||15||

Translation: Those whose knowledge has been stolen away by Maya, such men who have demoniac nature, who are lowest among men, the evil-doers, fools, do not worship me i.e. they keep doing sadhna of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv).

Kabir, maai masaani shed sheetla, bhairav bhoot hanumant |
Parmatma unse door hai, jo inko poojant ||
Kabir, sau varsh to guru ki sewa, ek din aan upaasi |
vo apraadhi aatma, parae Kaal ki faansi ||
Guru ko tajae bhajae jo aana | ta pasuva ko fokut gyaana ||

7. Lord Kabir is Sankat Mochan (Liberator from a crisis): - On arrival of any suffering (crisis) as a result of *karm*[1] (deeds), never have to worship any other deity god or Mata Masaani etc., nor have to go to any palmist/astrologer. Only have to worship *Bandichhor*[2] God Kabir who removes all the miseries, who is the liberator from crisis.

Samved Mantra no. 822 Utarchik Adhyay 3 Khand no. 5 Shlok 8 (Translated by Sant Rampal Das)

ManeeshibhiH pavte poorvyaH kavirnrbhiyatH pari koshaaM asishyadat' |
Tritasya naam janayamadhu ksharannindrasya vaayuM sakhyay vardhayan' ||

Translation: Primordial i.e. Eternal Supreme God Kabir, by giving instruction of three mantras to a devout soul who loves Him by heart and does worship with faith, by purifying him, releases him from birth and death, and fully increases the countable life-breaths, which have been given to his friend i.e. devotee according to destiny, from His store/treasure. As a result of which, makes him attain the real happiness of Supreme God by His blessings.

Kabir, Devi Dev thaade bhaye, humko thaur bataau |
jo mujhko poojaen nahin, unko looto khaao ||
Kabir, Kaal jo peesae peesna, jora hai panihaar |
ye do asal majoor hain, Satguru ke darbaar ||

[1] Deeds / The principle – As you do, so you will get
[2] Liberator from prison

8. <u>Unnecessary charity - Prohibited</u>: - Do not have to give anything in form of charity anywhere and to anyone. Neither money, nor unstitched cloth etc, nothing. If someone comes asking for any charity then feed him and give something to drink like tea, milk, lassi, water etc, but do not have to give anything else. Who knows that beggar might misuse that money. For instance, a man hearing a false story of a beggar, in which he was telling that his children are suffering without treatment and please give me some money, out of emotions, gave him Rs 100. Earlier that beggar used to drink 250 ml of alcohol. That day he drank half a bottle of alcohol and beat his wife. His wife along with his children committed suicide. That charity done by you became the cause of destruction of that family. If you want to help such a distressed person, then get his children medication from the doctor; do not give money.

"Kabir, guru bin maala ferte, guru bin dete daan |
Guru bin dono nishfal hain, poochchho ved puraan ||"

9. <u>It is prohibited to eat remnants of food previously tasted by someone: -</u> Do not have to eat food remnants of such a person who consumes alcohol, meat, tobacco, egg, beer, opium, cannabis etc.

10. <u>Performance of last-rites after (death) departure to Satyalok - Prohibited:</u> - If someone dies in the family, then anybody can light the funeral pyre - a family member or someone else, and should utter Manglacharan while lighting it. Do not have to pick up anything like ashes etc. If it is compulsory to clean that area, then picking up those ashes you may yourself immerse them in any flowing water. Utter the Manglacharan at that time. Neither have to offer pind etc, nor have to do anything like <u>terahmi, chhHmahi, barsodi, and shraadhs</u>[1] etc. Do not have to get any hawan performed by any other person. Determine any one day for the relatives or near and dear ones who come to express their condolences. That day, do the Nitya Niyam which is done daily, light the lamp, and then feed everyone. If you want to do any meritorious act on his (deceased person's) name, then after taking permission from your Gurudev Ji, should keep the <u>Akhand Paath</u>[2] of Bandichhor Garibdas

[1] These are rites performed after a person's death
[2] A non-stop reading of a Holy Book

Ji Maharaj's sacred speech. If you do not get the permission to do Paath, then the initiated devotees of the family may light a continuous lamp of desi ghee at home for four or seven days and do jaap of Brahm Gayatri mantra four times in a day and may offer three or one time of jaap to the deceased person who has departed to Satlok. As considered appropriate, they may donate the fruit of upto one, two, or three jaap of mantras to him/her. You have to continue lighting lamp and doing Aarti, sumiran of naam etc like everyday, bearing this in mind that -

Kabir, saathi hamaare chale gaye, hum bhi chaalan haar |
koye kaagaj mein baaki rah rahi, taate laag rahi vaar ||
Kabir, deh padi to kya hua, jhootha sabhi pateet |
pakshi udya aakaash koon, chalta kar gaya beet ||

A Real Story Regarding The Karm Kaand[1]

My (Sant Rampal Das's) venerable Gurudev Swami Ramdevanand Ji Maharaj became detached (vairaag - free from worldly desires) at the age of 16 years after hearing satsang of a Mahatma[1] . One day he had gone in the fields. There was a forest nearby. He went into the forest, tore his clothes and threw them near the bones of a dead animal, and himself went along with the Mahatma Ji.

When he was searched, the family members saw that torn clothes are lying near the bones in the forest. They thought that some wild animal has eaten him. They brought those clothes and bones home and performed the last rites. Thereafter, they performed terahveen[2] and chhHmahi[3] and barsodi[4] and then started carrying out shraadhs[5] .

When my venerable Gurdev had grown very old, then once he went home. Then those family members came to know that he is alive and had left home. They told that when he had left home, we searched for him. We found his clothes in the forest. Some bones

[1] Saint
[2] Rite performed after thirteen days of death
[3] Rite performed six months after death
[4] Rite performed after one year of death
[5] Rite performed for the sake of a dead person after Barsodi every year

were lying next to them. We thought that some wild animal had eaten him and brought those clothes and bones home and performed the last-rites.

Then I (Sant Rampal Das) asked the wife of the younger brother of my venerable Gurudev that when our venerable gurudev ji had left home, then what did you do in his absence? She told, "When I got married, I found that his shraadhs being carried out. I have carried out nearly 70 shraadhs of his with my own hands." She told that whenever there used to be any loss at home; for example, a buffalo not giving milk, any problem in the udder, any other loss etc, then we used to go to the exorcists. They used to say that someone has died unmarried in your family. He is troubling you. Then we used to give his clothes etc.

Then I said that he is salvaging the world. Whom was he troubling? He is now a giver of happiness. Then I (Sant Rampal Ji Maharaj) said to that old lady that now he is in front of you, atleast now stop doing these useless sadhnas like, carrying out shraadhs. Then she replied, " It is an old custom. How can I give it up?" In other words, we have become so much engrossed in our old customs that even on seeing with our own eyes that we are doing wrong, cannot leave it. It is evident from this that carrying out shraadhs and worshipping Pitras etc are all useless.

11. <u>It is prohibited to do worship against the scriptures on the birth of a child: -</u> On birth of a child, do not have to celebrate any *chhati* (sixth day after birth) etc. Because of '<u>Sutak</u>[1] ' the daily worship, bhakti, aarti (prayer), lighting lamp etc have not to be stopped.

In this context, let me tell you a short story. A person got a child after ten years of his marriage. In the happiness of having a son he celebrated a lot. Invited twenty - twety-five villages for food and there was a lot of singing and dancing. In other words, he spent a lot of money. Then after a year that son passed away. Then that same family cried like hell, and blamed their misfortune. Therefore God Kabir tells us that -

Kabir, beta jaaya khushi hui, bahut bajaaye thaal |

---

[1] State of ritual impurity existing in one’s household after the birth of a child.

aana jaana lag raha, jyon keedi ka naal ||
Kabir, patjhad aavat dekh kar, ban rovae man maahi |
oonchi daali paat the, ab peele ho ho jaahin ||
Kabir, paat jhadanta yoon kahae, sun bhai taruvar raay |
ab ke bichhude nahin mila, na jaane kahaan girenge jaay ||
Kabir, taruvar kehta paat se, suno paat ik baat |
yahaan ki yaahe reeti hai, ek aavat ek jaat ||

12. Going to place of pilgrimage of a favoured deity to get child's head tonsured - Prohibited: - Do not have to go to any place of pilgrimage for getting the child's head shaved off. When you see that the hair have grown, get them cut and throw them away. Saw in a temple that reverential devotees came to get their son's or daughter's head shaven off. The barber over there asked for three times more money than outside, and cutting a scissor full of hair gave them to the parents. They offered them with faith in the temple. The priest put them in a bag. At night, he threw them away in a distant solitary place. All this is just a drama. Why not get head shaven off in a normal manner as before and dispose them outside. God becomes pleased with naam, not by hypocrisy.

13. Happiness from initiation: - Naam (updesh/initiation) should not be taken only with a viewpoint to remove sorrows, rather should be taken for self-welfare. Then with sumiran[1] all the joys come automatically.

"Kabir, sumiran se sukh hot hai, sumiran se duHkh jaay |
Kahaen Kabir sumiran kiye, Saain maahin samaay ||"

14. Adultery is prohibited: - Should look upon other women as mother - daughter - sister. Adultery is a heinous sin. Like -

"Garib, par dwaara stri ka kholae |
sattar janm andha ho dolae ||"
Surapaan Madhya maasahaari |
gavan karein bhogain par naari ||
Sattar janm katat hain sheeshaM |
saakshi Sahib hai jagdeeshaM ||
Par naari na parsiyo, mano vachan humaar |
Bhavan chaturdash taas sir, triloki ka bhaar ||

[1] Remembering the naam given

Par naari na parsiyo, suno shabd saltant |
Dharmrai ke khambh se, ardhmukhi latkant ||

15. <u>To criticize and hear criticism is prohibited:</u> - Do not criticize your <u>Guru</u>[1] even by mistake, nor hear it. To hear means if someone says false things about your Guru Ji, then you do not have to fight, rather should think that he is speaking without thinking i.e. is telling a lie.

Guru ki ninda sunae jo kaana | taako nishchay narak nidaana ||
Apne mukh ninda jo karheen | shukar shwaan garbh mein parheen ||

Do not have to criticize anyone, and do not even have to listen to it. Even if it is about a common man. God Kabir states that -

"Tinka kabahu na nindiye, jo paanv tale ho |
Kabahu uth aakhin pade, peer ghaneri ho ||"

16. <u>The magnificence of a visit to the Guru</u>- Whenever you get time, try to come to satsang and do not come to satsang to put on airs (pride-superiority). Rather come considering yourself ill. Like, an ill person, no matter how wealthy he is, or whatever high designation he has, when he goes to a hospital, at that time his only aim is to become free from the illness. Wherever the doctor says him to lie down, he lies down, wherever the doctor says to sit down, he sits, when directed to go out, goes out. Then when he is called to come in, comes in quietly. If you come in <u>satsang</u>[2] just like this, then you will get the benefit of coming in the satsang; otherwise it is fruitless. In satsang, wherever you get to sit, sit down, whatever you get to eat, considering it as <u>prasaad</u>[3] by grace of God Kabir, eat it and remain happy.

Kabir, sant Milan koon chaaliye, taj maaya abhimaan |
jo-jo kadam aage rakhe, vo hi yagya samaan ||
Kabir, sant milan koon jaaiye, din mein kai-kai baar |
aasoj ke meh jyon, ghanaa kare upkaar ||
Kabir, darshan saadhu ka, Parmatma aavae yaad |
lekhe mein vohe ghadi, baaki ke din baad ||
Kabir, darshan saadu ka, mukh par basae suhaag |

[1] Spiritual Leader / Religious Teacher
[2] Spiritual discourse
[3] Gift

darsh unheen ko hot hain, jinke pooran bhaag ||

17. The grandeur of Guru: - If an Akhand Paath[1] or spiritual discourse is going on somewhere or one has just gone to visit guruji, then first of all, one should (do dandwat pranaam) prostrate in reverence before Guruji, and should later bow before Sat Granth Sahib and the pictures like the idol of God Kabir, the idol of Saint Garibdas Ji and Swami Ramdevanand Ji and of Guru Ji, by which only the devotion is maintained. Do not have to worship the idol. To only bow respectfully before a picture does not come in worship. It only helps in maintaining the devotion of a devotee. Pooja (worship) has to be done only of the living Guru[2] and naam mantra who will convey one across (liberate).

Kabir, Guru Govind dou khade, kaake laagun pay |
Balihaari Guru aapne, jin Govind diyo milaay ||
Kabir, Guru bade hain Govind se, man mein dekh vichaar |
Hari sumre so rah gaye, guru bhaje hoy paar ||
Kabir, Hari ke roothtaan, Guru ki sharan mein jaay |
Kabir Guru jae roothjaan, Hari nahin hot sahaay ||
Kabir, saat samundr ki masi karoon, lekhni karun baniraay |
Dharti ka kaagaj karoon, to Guru gun likha na jaay ||

18. Consumption of meat - Prohibited: - Do not have to eat egg, meat or kill any living being. It is a heinous sin. Like, Lord Kabir and Garibdas Ji Maharaj have explained -

Kabir, jeev hane hinsa kare, prakat paap sir hoye |
Nigam puni aise paap tein, bhist gaya nahin koye ||1||
Kabir, til bhar machhli khaayke, koti gau de daan |
Kaashi karaunt le mare, to bhi narak nidaan ||2||
Kabir, bakri paati khaat hai, taaki kaadhi khaal |
Jo bakri ko khaat hai, tinka kaun hawaal ||3||
Kabir, gala kaati kalma bhare, kiya kahae halaal |
Sahib lekha maangsi, tab hosi kaun hawaal ||4||
Kabir, dinko roja rahat hain, raat hanat hain gay |
Yeh khoon vah bandagi, kahun kyon khushi khudaay ||5||
Kabir, kabira teii peer hain, jo jaanae par peer |

[1] A non-stop reading of a Holy Book
[2] Religious teacher

Jo par peer na jaani hai, so kaafir bepeer ||6||
Kabir, khoob khaana hai kheechdi, maanhi pari tuk laun |
Maans paraaya khaaykae, gala kataavae kaun ||7||
Kabir, musalmaan maaraen karadso, hindu maaraen tarvaar |
Kahae Kabir donu mili, jaehaen Yamke dwaar ||8||
Kabir, maans ahaari maanav, prtayaksh rakshas jaani |
Taaki sangat mati karae, hoi bhakti mein haani ||9||
Kabir, maans khaay te ded sab, mad peevaen so neech |
Kulki durmati par harae, Ram kahae so oonch ||10||
Kabir, maans machhliya khaat hain, surapaan se het |
Te nar narkae jaahinge, mata pita samet ||11||
Garib, jeev hinsa jo karte hain, ya aage kya paap |
Kantak juni jihaan mein, sinh bhediya aur saanp ||
Jhote bakre murge taai, lekha sab hi let gusaain |
Mrig mor maare mahmanta |achra char hain jeev ananta ||
Jihva swaad hite praana |neema naash gaya hum jaana ||
Teetar lava buteri chidiya |khooni maare bade agadiya ||
Adle badle lekhe lekha |samajh dekh sun gyaan viveka ||
Garib, shabd humaara maaniyo, aur sunte ho nar naari |
Jeev daya bin kufar hai, chale jamaana haari ||

An unintentional violence directed against living creatures is not sinful. Bandichhor Kabir Sahib states: -

"Ichchha kar maarae nahin, bin ichchha mar jaay |
Kahain Kabir taas ka, paap nahin lagaay ||"

19. <u>Contact with a traitor of Guru - Prohibited</u>: - If a devotee is hostile towards (turns away from) Guruji, then he incurs heinous sin. If someone does not like the path, he can change his guru. If he becomes hostile towards the former Guru or criticizes him, then he is known as the traitor of Guru. If a disciple holds bhakti-discussion with such a person, then he is at fault. His bhakti finishes. Garib, guru drohi ki paed par, je pag aavae beer |
chauraasi nishchay padae, Satguru kahaen Kabir ||
Kabir, jaan bujh saachi tajai, karae jhoothe se neh |
jaaki sangat he prabhu, swapan mein bhi na deh ||

In other words, a person, who goes to a traitor of a Guru, will become devoid of bhakti and will go to hell and in 84 lakh birth of

various living beings.

20. <u>Gambling - Prohibited</u>: - One should never gamble or play cards.

Kabir, maans bhakhae aur mad piye, dhan vaishya so khaay |
Jua kheli chori karae, ant samoola jaay ||

21. <u>Singing and Dancing - Prohibited:</u> -It is against the belief of devotion to dance and sing vulgar songs on any kind of happy occasion. Like, once a widow sister had gone to a relative's house on some happy occasion. All were dancing and singing with joy, but that sister was sitting in a corner and was engrossed in the thoughts of God. Then her relatives asked her that why are you sitting so disappointed? You may also dance and sing like us and make merry. On this that sister said that what should I celebrate for? I had only one son and he has also passed away. Now what happiness is there for me? Similar is the state of every person in this lok of Kaal. Here, there is a speech of Guru Nanak Dev Ji that -

Na jaane Kaal ki kar daarae, kis vidhi dhal paasa ve |
Jinhaade sir te maut khudagdi, unhaanu keda haansa ve ||
Saadh milein saadi shaadi (khushi) hondi, bichhad da dil giri (duHkh) ve |
Akhde Nanak suno jihaana, mushkil haal fakiri ve ||

God Kabir Ji also says that —

Kabir, jhoothe sukh ko sukh kahae, maan raha man mod |
Sakal chabina Kaal ka, kuchh mukh mein kuchh god ||
Kabir, beta jaaya khushi hui, bahut bajaaye thaal |
Aavan jaana lag raha, jyon keedi ka naal ||

Important: Women and men both have the right to attain God. Women even during their monthly periods (menses) should not stop their daily worship and lighting lamp etc. Nor have to stop the daily worship on anyone's death or birth.

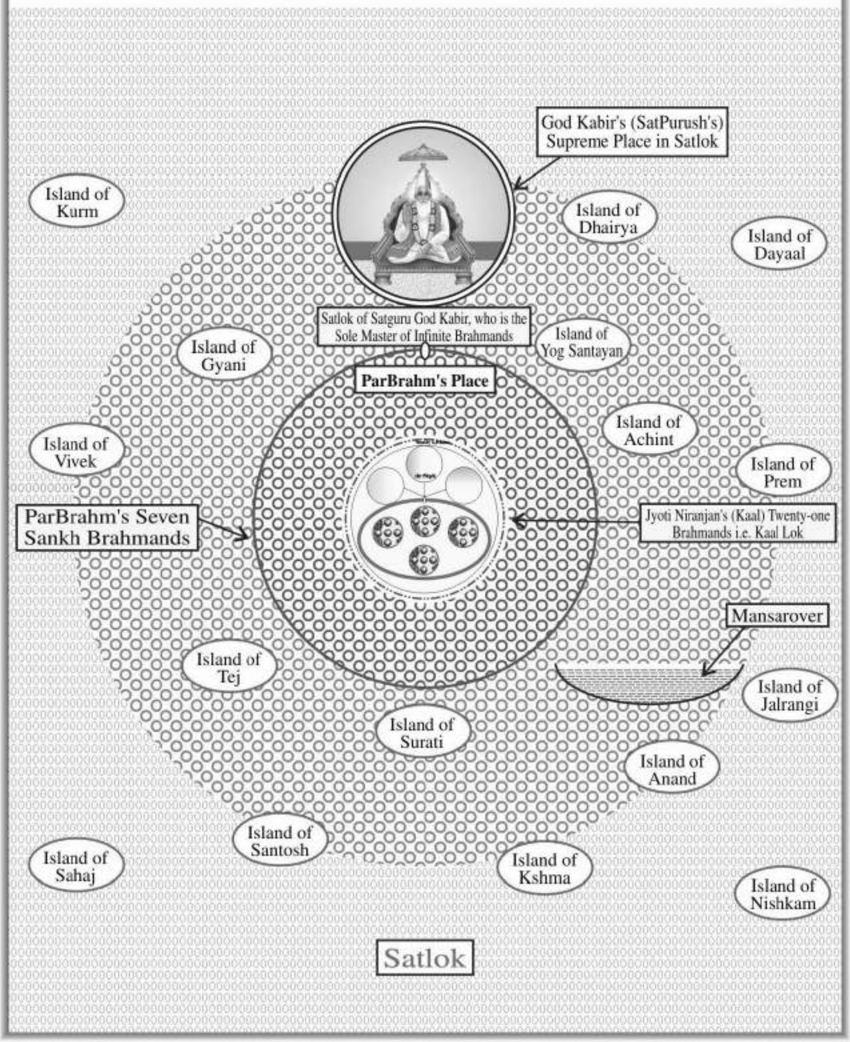
Note: A devotee who will not follow these twenty-one formulated orders, his naam (mantra) will finish. If someone commits any mistake unknowingly, it is forgiven, and if has knowingly committed it, then that devotee becomes devoid of naam. Its only solution is that, ask for forgiveness from Gurudev Ji and again receive naam-updesh (initiation).

A Miniature Picture of SatPurush's (God Kabir's) Infinite Brahmands

Anami Lok : In this lok, Aatma (soul) and Parmatma (the Supreme Soul/God) being one Form as God Kabir only is present in Anami Form. Like, there are lumps (small-small pieces) of mud. When it rains, one earth is formed; there is no distinct existence.

Agam Lok : In this lok also, God Kabir lives in Agam Purush Form.

Alakh Lok : In this lok also, God Kabir lives in Alakh Purush Form.



Creation of Nature

(A Conclusive Description of 'Creation of Nature' from Sukshm Ved)

When God loving souls will read the following 'Creation of Nature' for the first time, they will feel that this is a baseless story. But on reading the evidence from all the holy true scriptures they will bite their fingers between their teeth that where was this authentic nectar-like knowledge hidden uptil now? Please keep reading with patience and keep this sacred knowledge safe. It will be useful for your next hundred and one generations.

Holy souls! Kindly read the original knowledge of the creation of nature by the SatyaNarayan (the immortal God i.e. 'SatPurush').

1. Purna Brahm: - In this Nature's Creation, SatPurush - Master (Lord) of Satlok, Alakh Purush - Master (Lord) of Alakh lok, Agam Purush - Master (Lord) of Agam lok, and Anami Purush - Master (Lord) of Anami lok is only one Purna Brahm, who is the Eternal (immortal) God in reality; who by acquiring different-different forms lives in all of His four loks, and who is the controller of infinite brahmands.

2. ParBrahm: - He is the Master (Lord) of only seven sankh brahmands. He is also known as Akshar Purush. But in reality he as well as his brahmands are not eternal.

3. Brahm: - He is the Master (Lord) of only twenty-one brahmands. He is known by Kshar Purush, Jyoti Niranjan, and Kaal etc names. He and all of his brahmands are perishable.

(The evidence of the abovementioned three Purushs (gods) is also in Shri Madbhagvat Gita Adhyay 15 Shlok 16-17.)

4. Brahma: - He is the eldest son of this Brahm only. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters (Lord) of only one department (guna) each in one brahmand and are perishable. For vivid description, please read the 'Creation of Nature' mentioned below.

{KavirDev (Supreme God Kabir) has Himself given the knowledge of the nature created by Him in Sukshm Ved i.e. Kabirbaani (Kabir Speech) which is as follows-}

In the beginning, there was only one place 'Anami (Anamay) Lok', which is also known as Akah Lok. The Supreme God used to

live alone in the Anami lok. The real name of that God is KavirDev i.e. God Kabir. All the souls were contained in the body of that Purna Dhani (Supreme God). This KavirDev's designated (of the Post) name is Anami Purush ('Purush' means God. God has created man in His own image/form. That is why a man is also known as 'Purush'.) The brightness of one hair follicle of Anami Purush is more than the combined light of *sankh*[1] suns.

Important: - For instance, the name of the body of a country's Prime Minister is different, and the title of his post is 'Prime Minister'. Many times, the Prime Minister also keeps many departments with him. Then whichever department's documents he signs, at that time he writes the same post. Like, if he signs the documents of Home Ministry, then he writes himself as the Home Minister. There the power of the signature of the same person is less. Likewise, there is difference in the brightness of God Kabir (KavirDev) in different loks.

Similarly, the Almighty KavirDev (Supreme God Kabir) created three other lower Loks (places), Agam Lok, Alakh Lok & Satlok) with Shabd (word). This Almighty KavirDev (Supreme God Kabir) only then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush i.e. Agam Prabhu. This Agam God's human-like visible body is very bright. The light of whose one hair follicle is more than the combined light of *kharab*[2] suns.

This Complete God KavirDev (Kabir Dev = Supreme God Kabir) appeared in Alakh Lok and He Himself is also the Master of Alakh Lok, and the title (of the position) 'Alakh Purush' also belongs to this Supreme God only. This God's human-like visible body is very effulgent (swarjyoti), is self-illuminated. The light of his one hair follicle is more than the light of *arab*[3] suns.

This very Supreme God appeared in Satlok and He only is also the Master of Satlok. Therefore, His title (of the position) only is SatPurush (the Immortal/Eternal God). He alone is also known as Akaalmurti - Shabd Swaroopi Ram - Purna Brahm - Param Akshar

[1] Sankh = One Hundred Padam = 10^{17} (One Hundred Quadrillion)

[2] Kharab = One Hundred Arab = 10^{11} (One Hundred Billion)

[3] Arab = One Billion = 10^{9}

Brahm etc. This SatPurush KavirDev's (God Kabir's) human-like visible body is very bright whose one hair follicle's brightness is more than the combined light of crore suns and moons.

This KavirDev (God Kabir), appearing in SatPurush form in Satlok and sitting there, first did other creation in Satlok.

With one shabd (word), He created sixteen dweeps (islands). Then with sixteen shabds (words), gave rise to sixteen sons. He created one Mansarover (a very big lake in Satlok named Maansarover) and filled it with nectar. The names of the sixteen sons are: - (1) "Kurm", (2) "Gyani", (3) "Vivek", (4) "Tej", (5) "Sahaj", (6) "Santosh", (7) "Surati", (8) "Anand", (9) "Kshma", (10) "Nishkaam", (11) "Jalrangi", (12) "Achint", (13) "Prem", (14) "Dayaal", (15) "Dhairya", (16) "Yog Santayan" alias "Yogjit".

***SatPurush*[4] KavirDev entrusted the rest of Satlok's creation work to His son, Achint, and gave him power. Achint created Akshar Purush (Param Brahm) with shabd (word) and asked him for help. Akshar Purush went to *Mansarover*[5] to take bath, started enjoying there and fell asleep. He did not come out for a long time. Then, on Achint's request, to wake Akshar Purush from sleep, KavirDev (Supreme God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and put that egg in the 'nectar' water of Mansarover. The thunder of the egg disturbed Akshar Purush's sleep. He looked at the egg in anger, due to which the egg broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush) who later came to be known as 'Kaal'. Actually, his name is 'Kael'. Then, SatPurush (KavirDev) spoke through an ethervoice, "You may both come out and live in Achint's dweep. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint's dweep (children's foolishness was shown to them only, so that they should not crave for power because nothing can be successful without the Almighty).**

Then the Supreme God KavirDev Himself did all the creation. With His shabd shakti (word power), created a *Rajeshwari (Rashtri) Shakti*[6],

[4] Eternal God

[5] A very big lake in Satlok

[6] Name of Great Goddess other than Durga

with which He established all the *brahmands*[7]. This is also known as Parashakti / Paranandni. Purna Brahm (Supreme God) then produced all the souls in human form like Himself from within Him, by the power of His word.

He created the body of every soul similar to (God) Himself and its brightness is equivalent to that of sixteen suns and is in human like form only. But God's body's one hair follicle has the brightness more than that of crore suns.

After a long time, Kshar Purush (Jyoti Niranjan) thought that we three (Achint - Akshar Purush - Kshar Purush) are living in one dweep and others are living in their own separate dweeps. I will also acquire a separate dweep by meditation. Having planned this, he meditated by standing on one leg for 70 yugas (ages).

How were the Souls Caught in Kaal's Trap?

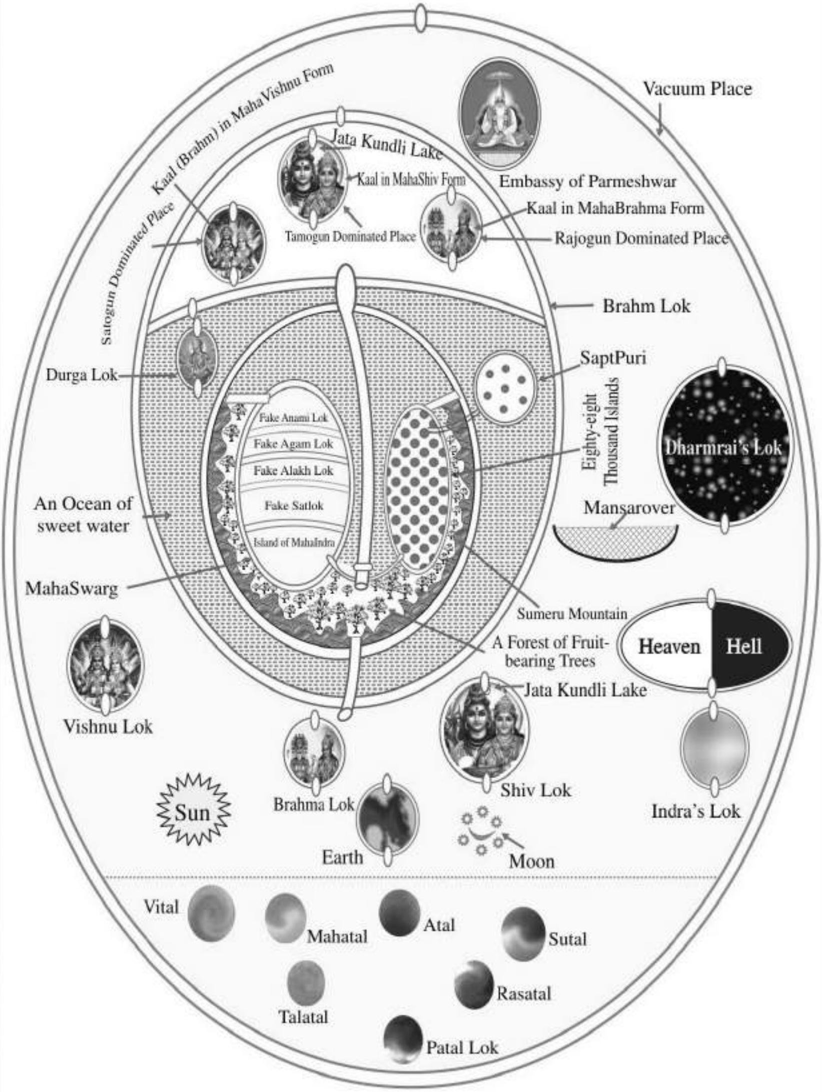
Important: - When Brahm (Jyoti Niranjan) was meditating, we all souls who now live in Jyoti Niranjan's twenty-one (21) brahmands, got attracted towards his meditation and started loving him from the core. We got separated from our happiness-giving God. As a result of which, we failed in our loyalty towards our Master. Even on being repeatedly warned by the Supreme God, we did not get distracted from Kshar Purush.

{This effect is present even today in creation of Kaal. Like young children get attracted towards the fake acts of filmstars (actors and actresses) and the role played by them for their living. They do not even stop on being restrained. If any actor or actress comes in a nearby city, then see how a huge crowd of those foolish youngsters gathers there just to have a glimpse of them; when they have nothing to do with them. Actors are earning their livelihood, and youngsters are getting ruined. No matter how much their parents may try to discourage them, but the children do not pay heed and keep going somewhere sometime secretively}.

Purna Brahm KavirDev (God Kabir) asked Kshar Purush, "Tell me, what do you want?" Kshar Purush said, "Father, this place is insufficient for me. Kindly grant me a separate dweep (island)". Hakka Kabir (Sat Kabir) gave him 21 (twenty-one) brahmands. After some time, Jyoti Niranjan thought that some construction should

[7] An elliptical region in which many loks are situated

A Miniature Picture of One Brahmand



MahaSwarg = Great Heaven

SaptPuri = Seven Cities

be done in it. What is the use of vacant brahmands (plots)? Thinking this, he meditated for 70 yugas and requested Supreme God KavirDev (God Kabir) for some construction material. *SatPurush*[8] gave him three qualities and five elements with which Brahm (Jyoti Niranjan) did some construction in his brahmands. Then he thought that there should also be some living beings in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by Supreme God Kavir Dev, he said that give me some souls, I feel very lonely here. Then SatPurush Kaviragni (Supreme God Kabir) said, "Brahm, I can give you more brahmands for your Tap (meditation), but cannot give you My souls in return for any *Jap*[9]-*Tap*[10]. Yes, if any of the souls wants to go with you willingly, then one can go. On hearing Yuva Kavir's (All-Capable Kabir) words, Jyoti Niranjan came to us. We all hans-souls were already attracted towards him. We surrounded him. Jyoti Niranjan said, "I have obtained 21 separate brahmands from Father. There, I have built several luring places. Will you come with me?" We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush went to Purna Brahm Maha? Kavi? (All-Capable Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that I will allow those who will give consent in front of me. *Kshar Purush*[11] and *Param Akshar Purush*[12] (*Kaviramitauja*[13]) both came to all of us souls (*hans-aatmas*[14]). *Sat KavirDev*[15] said that whichever soul wants to go with Brahm should give his consent by raising his hand. Nobody dared in front of Father. Nobody gave consent. There was pin drop silence for a long time. Thereafter, one soul dared and said, "Father, I want to go". And then in imitation of him, all of us souls [who are now trapped in Kaal's (Brahm's) 21 brahmands] gave consent too. Supreme God Kabir Ji told Jyoti Niranjan that you go to

[8] Supreme/Eternal God

[9] Repetition of Mantra

[10] To do intense meditation through hathyog (forcefully)

[11] Perishable God

[12] Superior most Immortal God

[13] Almighty Kabir

[14] In Satlok, a soul is known by the name 'Hans'

[15] Eternal God Kabir

your place. I will send all those souls who have given consent to go with you, to you. Jyoti Niranjan went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, *Purna Brahm*[16] gave a girl's appearance to the soul who gave the first consent, but did not create any female genitals. He inserted all the souls (who had consented to go with Jyoti Niranjan/ Brahm) in that girl's body and named her Ashtra (Aadi Maya / Prakriti Devi / Durga), and said that daughter, I have granted you 'word power' (shabd shakti). You may produce as many living beings as Brahm says.

KavirDev (God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjan that Father has inserted all those souls who had consented to go with you in this sister's body and has granted 'word' power to her. Prakriti will produce as many living beings as you want with her word (shabd). After saying this Sahaj Das returned to his dweep.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with *Prakriti Devi*[17]. Durga said that Jyoti Niranjan I have the power of word, granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father's word, from an egg, and I have also originated from that same Supreme Father's word after that. You are my elder brother. This act between a brother and a sister will lead to a heinous sin. But Jyoti Niranjan ignored all appeals of Prakriti Devi and by his word-power made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save herself and finding no other way out, made a miniature form of her and via Jyoti Niranjan's opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjot, appeared there, took the girl out of Brahm's stomach and said that Jyoti Niranjan, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush. You will eat one-

[16] Supreme God

[17] Other name of Durga

lakh human beings and produce a lakh and a quarter daily. You both, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft, passed Sahaj Das's *dweep*[18] and came 16 sankh Kos (one Kos is approximately 3 k.m.) away from Satlok and stopped.

Special description: - Until now there has been a description of three powers.

1. Purna Brahm (Supreme Brahm) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaroopi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven sankh brahmands.

3. Brahm, who is known by Jyoti Niranjan, Kaal, Kael, Kshar Purush and Dharmrai etc names; he is the master of only twenty-one brahmands. Now further an introduction of one brahmand of this Brahm's (Kaal) creation will be given, in which you will find three more names - Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma - After creating three secret places in one brahmand's highest place, Brahm (Kshar Purush) himself resides in Brahma, Vishnu, and Shiv form and with the cooperation of his wife Prakriti (Durga) gives rise to three sons. He keeps their names as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called as MahaBrahma, and Brahmlokiye (Brahma of Brahm lok) Brahma. This very Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4 Adhyay 1 on Page 230-231 Shri Brahma ji said - The unborn, all-containing, ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Shlok 83)

Who by acquiring my form creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the

[18] Island

world; he holds the entire universe in an endless form. (Shlok 86)

Birth of Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji

Kaal (Brahm) said to Prakriti (Durga) that who can harm me now? I will do what I want. Prakriti again pleaded him to have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same ***Purna Parmatma***[19] (KavirDev), and later I was also born from the same God's word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have word power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjan ignored Durga's all appeals and said that I have already got the punishment I deserved; I have been expelled from Satlok. Now I will do what ever I wish. On saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma Ji - equipped with Rajogun, Vishnu Ji - equipped with Satogun and Shiv Shankar Ji - equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma Ji into consciousness on a lotus flower, Shri Vishnu Ji on a snake bed (Shesh Shaiya) and Shri Shiv Ji on a Kailash mountain, and then assembles them together. Thereafter, gets these three married off by Prakriti (Durga), and appoints them (Brahma, Vishnu and Shiv) as ministers of one department each, in three loks {Heaven (Swarglok), Earth (Prithvilok) and Nether world (Patal lok)} in one brahmand. For instance, Shri Brahma Ji of Rajogun department, Shri Vishnu Ji of Satogun department and Shri Shiv Shankar Ji of Tamogun department, and himself (Brahm) in secrete (MahaBrahma - MahaVishnu - MahaShiv) form holds the post of a Chief Minister.

In one Brahmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son born from them in this place automatically becomes Rajoguni. The

[19] Supreme God

second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal only has built a third place there dominated with Tamogun. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son born there from them as Shiv and endow him with Tamogun. (For reference see Holy book Shri Shiv Mahapuran, Vidhveshwar Sanhita, Page 24 - 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, another Sadashiv has been mentioned, and Rudra Sahita, Adhyay 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy book Shri Mad´DeviMahapuran, Third Skand, Page no. 114 to 123, Published from Gita Press Gorakhpur, translator: Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Then Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma Ji, preserved by Shri Vishnu Ji (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv Ji [because Kaal *Purush*[20] has to take out the grime from the immaterial/astral bodies (*Sukshm Shareer*[21]) of one-lakh human beings to eat it, because of the effect of the curse on him. For that there is a piece of rock (tapatshila) in the twenty-first brahmand, which automatically remains hot. On that he melts the grime and then eats it. Human beings do not die but the pain is unbearable. Then, on the basis of their actions (karmas), grants other bodies to the living beings].

For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, similar vulgar thoughts crop up in mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one also remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-men-

[20] God

[21] This Sukshm Shareer (immaterial body) is under the material body and is made up of nine elements, in which the five elements of the material body are not present.

tioned three places dominating in the three qualities (gunas).

"What are the Three Gunas? - With Evidence"

"The three gunas (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable."

Evidence: - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, Page no. 24 to 26, Vidhveshwar Sanhita, and page no. 110, Adhyay 9, Rudra Sanhita "In this way, Brahma, Vishnu, and Shiv, the three gods have qualities, but Shiv (Brahm-Kaal) is said to be beyond qualities."

Second evidence: - Shrimad devibhagwat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand 3, Adhyay 5, page no.123 :- God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (aavirbhaav) and death (tirobhaav). We are not eternal (immortal). Only you are eternal, are the mother of the world (jagat janani), are Prakriti, and Goddess Sanatani (existing for time immemorial). God Shiv said: If god Brahma and god Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni leela (divine play), not your son? Henceforth, you are my mother too. Your gunas are always present everywhere in this world's creation, preservation, and destruction. Born of these three gunas (qualities), we, Brahma, Vishnu, and Shankar, remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuran which is only translated in Hindi, in which some of the facts have been concealed. Therefore, see this very evidence in Shrimad devibhagwat Mahapuran Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, Hindi translation is written along with Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42:-

Brahma Aham MaheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana ||(42)||

Translation :- Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e we are not immortal, then how can other Indra etc, gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12 Adhyay 5, Shlok 8: - Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunaH Kamaljshch rajogunsambhavH suvihitH kimu satvguno HariH||(8)||

Translation :- God Shankar said, "Oh Mother! If you are kind to us then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?" i.e. why did you engage us in the evil deed of the birth and death of the living beings?

Shlok 12: - Ramayse swapatiM purushM sada tav gatiM na hi vih vid am shive || (12)||

Translation: - You are always doing sexual intercourse with your husband purush i.e. Kaal God. Nobody knows your state.

Conclusion: It has been proved from the above-mentioned evidence that - Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv. These three are perishable. Durga's husband is Brahm (Kaal). He does sexual intercourse with her.

Brahm's (Kaal) Vow to Remain Unmanifested

Remaining Creation of Nature from Sukshm Ved.....

After the birth of the three sons, Brahm said to his wife, Durga (Prakriti), "I pledge that in future, I will not appear before anyone in my real form. As a result of which, I will be considered unmanifested/invisible." He said to Durga, "Do not disclose my secret to anyone. I will remain hidden." Durga asked, "Will you not appear before your sons too?" Brahm said, "I will not appear before my sons and anyone else by any way of worship. This will be my permanent policy." Durga said, "This policy of yours that you will remain hidden from your sons too is not good." Then Kaal said, "Durga, I am helpless. I have been cursed to eat one-lakh human beings. If my sons (Brahma, Vishnu, and Mahesh) will become aware of this then they will not perform the task of creation, preservation, and destruction. Therefore, this bad policy of mine will remain forever. When these three sons grow up a little, make them unconscious. Do not tell them about me; otherwise, I will punish you." Fearful of this, Durga does not tell the truth.

Therefore, in Gita Adhyay 7, Shlok 24, it is said that these foolish people are unfamiliar with my bad policy that I never appear

before anyone and remain hidden by my Yog Maya. Therefore, they consider the unmanifested me as having come in human form i.e. consider me Krishna.

(AbuddhyH) foolish people (mm) my (anuttamm) bad i.e. inferior (avyyam') eternal (param bhavam) main character (ajaanantH) not knowing (mam avyaktam') the unmanifested me (vyaktim) in human form (aapannam) having come (manyante) consider i.e. I am not Krishna.

Translation: Foolish people, not knowing my bad i.e. inferior, eternal, main character, consider the unmanifested/invisible me as having come in human form i.e. I am not Krishna. (Gita Adhyay 7 Shlok 24)

In Gita Adhyay 11, Shlok 47 and 48, it is said that - this is my actual Kaal form. Nobody can see this i.e. attain Brahm by any method mentioned in the Vedas, or by *jap*[22], *tap*[23], or by any other activity.

When the three children became young, then mother Bhavani (Durga/Prakriti/Ashtangi) said, "You may churn the ocean". When churned the ocean for the first time, (Jyoti Niranjan created four Vedas with his breaths and ordered them by secret speech to reside in the ocean) four Vedas came out and Brahma took them all. When the three children brought the Vedas to mother, she said that Brahma may keep the four Vedas and read them.

Note: In reality, *Purna Brahm*[24] had given five Vedas to Brahm i.e. Kaal. But Brahm manifested only four Vedas. He hid the fifth Ved, which Supreme God, by Himself appearing, has manifested through KavirgirbhiH i.e Kavir Vaani (Kabir Vaani / /Kabir Speech) by means of proverbs and couplets.

On churning the ocean the second time, got three girls. Mother distributed all the three. Prakriti (Durga) acquired her own three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then came out during churning of the ocean. That same Prakriti acquired three forms and was given in the form of 'Savitri' to god Brahma, 'Lakshmi' to god Vishnu and 'Parvati' to god Shankar, as wives. The three couples did intercourse and gave birth to both gods and demons.

{When the ocean was churned the third time, Brahma got four-

[22] Repetition of naam

[23] To do intense meditation through Hathyog (forcefully)

[24] Supreme God

teen gems; Vishnu and other gods got 'nectar'. Demons got alcohol and the righteous Shiva stored the 'venom' in his throat. All this happened a lot afterwards.}

When Brahma started reading the Vedas, he found that the Master (Purush) God of the lineage, the Creator of all the brahmands is someone else. Brahma Ji told Vishnu Ji and Shiv Ji that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. For that there is an indication to ask some *Tatvdarshi Saint*[25]. Brahma came to mother and narrated everything to her. Mother used to say that there is no one else other than me. I am the sole doer. I am the Almighty, but Brahma said that Vedas have been created by God, they cannot be untrue. Durga said that your father has sworn that he will never appear before you. Then Brahma said, "Mother, I do not trust you now. I will surely find out that Purush (God)." Durga said, "What will you do if he would not appear before you?" Brahma said that I will not show you my face. On the other hand, Jyoti Niranjan has pledged that I would remain unmanifested; I would never appear before anyone i.e. I would never appear in form in my actual 'Kaal' form in the 21 brahmands.

Gita, Adhyay no. 7, Shlok no. 24

Avyaktam , vyaktim , aapannm , manyante, mam , abuddhyaH,
Param , bhaavam , ajaanantH, mm, avyyam , anuttamm ||24 ||

Translation : (AbuddhyaH) foolish people (mm) my (anuttamm) bad/ inferior (avyyam) permanent (param) prime (bhaavam) character (ajaanantH) being unaware of (avyaktam) unmanifested/invisible (mam) me, Kaal (vyaktim) in form incarnated as Krishna (aapannm) to have attained (manyante) consider.

Translation : Foolish people being unaware of my bad, permanent and prime character, consider the unmanifested/invisible me, Kaal, to have incarnated in form as Krishna.

Gita Adhyay no. 7 Shlok no. 25

Na, aham , prakashH, sarvasya, yogmayasmavrtH,
MoodH, ayam ,na, abhijanati, lokH, mam , ajam , avyyam || 25|

Translation: (Aham) I (yogmaya smavrtH) hidden by *Yogmaya*[26]

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[25] God realised saint or a Saint having the true spiritual knowledge

[26] Power of bhakti

(sarvasya) everyone (PrakashH) appear before (na) do not i.e. remain invisible i.e. unmanifested, therefore (ajam) of not taking birth (avyyam) eternal character (ayam) this (moodH) ignorant (lokH) living beings of the world (mam) me (na) not (abhijanati) knows i.e. consider me as having come in incarnation form.

Translation : I, hidden by Yogmaya, do not appear before everyone i.e. remain invisible i.e. unmanifested, therefore, this ignorant world does not know me and my eternal character of not taking birth i.e. consider me having come in incarnation form.

Because Brahm makes his numerous forms with his word power; he is Durga's husband, therefore is saying in this Shlok that I do not take birth from Durga like Sri Krishna etc.

Brahma's Endeavour to Search His Father Brahm

Then Durga said to Brahma Ji that Alakh Niranjan is your father but he will not appear before you. Brahma said, "I will return only after seeing him." Mother asked, "What will you do if you don't get to see him?" Brahma said, "I pledge that if I do not see father, then I will not come in front of you." On saying this, Brahma anxiously left towards North where there is darkness everywhere. There, Brahma meditated for four yugas (ages), but did not achieve anything. Through an ethervoice Kaal said, "Durga, why has the creation not been done?" Bhavani said that your eldest son, Brahma has adamantly gone in search of you. Brahm (Kaal) said, "Call him back". I will not appear before him. The entire task of creation of living beings is impossible without Brahma." Then Durga (Prakriti), with her word power, created a girl called 'Gayatri' and ordered her to bring Brahma back. Gayatri went to Brahma but he was meditating and did not feel her presence. Then Aadi Kumari (Prakriti), by telepathy, told Gayatri to touch Brahma's feet and Gayatri did the same. Brahma's meditation got disturbed and he furiously said, "Who is this sinner who has interrupted my meditation, I will curse you." Gayatri said, "It is not my fault. First, listen to me and then you may curse me. Mother has sent me to bring you back because living beings cannot be created without you." Brahma said, "How can I return? I have not seen father and will be ridiculed if I return like this. If you say in front of mother that Brahma has seen father (Jyoti

Niranjan) and be my eyewitness then I will return with you." Gayatri said that if you will have sex with me, then I will be your false witness. Brahma thought that I could not see father and will feel ashamed in front of mother if I return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, "Let us prepare one more witness." Brahma said, "That would be good." Gayatri created another girl named 'Puhapvati' by her word power. Both told her to testify that Brahma saw his father. Puhapvati said, "Why should I give false statement? Yes, if Brahma does intercourse with me, then I can be his false witness." Gayatri persuaded Brahma that there was no other way out. Brahma did sex with Puhapvati, and then the three came to Durga (Aadi Maya / Prakriti). The two women had kept the above-mentioned condition because they knew that if Brahma would disclose their false statements to mother, then mother would curse them. Therefore, they made him a culprit too.

(Here, Maharaj Garib Das Ji says Das Garib, Yeh Chook Dhuron Dhur)

Mother's (Durga) Curse to Brahma

Mother Durga asked Brahma, "Did you see your father?" Brahma said, "Yes, I have seen father." Durga said, "Tell me any witness." Then Brahma said, "I saw him in front of these two." The Goddess asked those two girls, "Did he see Brahm in front of you?" Then the two said, "Yes, we have seen with our own eyes." Bhavani (Prakriti) became suspicious. She thought that Kaal told me that he would never appear before anyone, but these three are saying that they have seen him! Ashtangi meditated and asked Kaal (Jyoti Niranjan) by telepathy, "What is this story?" Jyoti Niranjan said, "These three are lying." Then, mother told the three of them, "You are lying. An ethervoice (aakashvaani) has declared that these three have not obtained any audience." On hearing this, Brahma said, "Mother, I had sworn to go in search of father (Brahm). But I did not see him (Brahm). I was ashamed of returning to you. Therefore, we lied." Then Mother (Durga) said, "Now I will curse you."

<u>Curse on Brahma :</u> You will not be worshipped in the world. Your descendents will be frauds. They will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies

from outside, but will commit vices from inside. They will tell tales from the *Purans*[27], but themselves will have no knowledge about the truth stated in the Satgranths (true scriptures / holy books). Inspite of that they will become gurus to gain respect and money and will narrate *lokved* [28] (hearsay/baseless stories as opposed to the true scriptures) to their followers. They will bear hardships by worshipping and making others worship gods and goddesses and by criticising others. They will not guide the right path to their followers. They will deceive the world for money. They will consider themselves to be superior and others as inferiors. When Brahma heard all this from mother, he fainted and fell on the ground. He came into consciousness after a long time.

Curse on Gayatri : You will become cow in Mritlok (Earth) and will have many bulls as your male partners.

Curse on Puhapvati : You will grow in swamp. Nobody will use your flowers for worshipping. You will have to experience this hell for your false statement. Your name will be 'Kevra Ketki' (in Haryana, it is called 'Kusaundhi'. This grows in a marshyland).

Mother Bhavani (Durga) repented after cursing the three of them. {Similarly, a human being first performs a wrong deed under the effect of mind (Kaal Niranjan), and when later realises under the effect of soul (part of *SatPurush*[29]), then repents. Like, parents beat their children for a small mistake because of anger, but later repent a lot. This phenomenon is present in all the human beings because of the effect of mind (Kaal Niranjan)}. Yes, here one thing is important that Niranjan (Kaal-Brahm) has also made his law that if any living being will hurt a weaker living being, then he will have to pay for it. When Aadi Bhavani (Prakriti / Durga / Ashtangi) cursed Brahma, Gayatri and Puhapvati, then Alakh Niranjan (Brahm - Kaal) said, "Oh, Bhavani (Prakriti/Durga/Ashtangi)! What you did was not right." Now, I (Niranjan) curse you that you will have five husbands in Dwaparyug. (Draupadi was an incarnation of Aadi Maya only). Aadi Maya, on hearing this ethervoice, said that Jyoti Niranjan (Kaal), I am at your pity now, do whatever you wish.

[27] Eighteen Holy Books are Purans

[28] Hearsay story

[29] True God or Eternal/Immortal God

Vishnu's Departure in Search of His Father Brahm and Being Blessed by His Mother Durga

After this, Mother Durga (Prakriti) asked Vishnu, "Son, you may also search for your father." Vishnu, in search of his father (Kaal-Brahm), went to Patal lok (Nether world), where there was 'Sheshnaag'. On seeing Vishnu entering into his jurisdiction, he sprayed his venom furiously on Vishnu. Vishnu's skin colour turned black under the effect of the venom, as if he was spray-painted. Vishnu thought of fixing that snake. Jyoti Niranjan (Kaal) thought of pacifying Vishnu and through an ethervoice, ordered Vishnu that now you go back to your mother and tell her the entire true account, and whatever trouble Sheshnaag has caused you now, you may take its revenge from him in Dwaparyug. In Dwaparyug, you (Vishnu) will incarnate as 'Krishna', and Sheshnaag will incarnate as a snake named 'Kalindri' in Kalideh (a river).

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |
Jo jeev deyi peer puni kahoon, hum puni oel divaavein taahoon ||

Then, Vishnu came to his mother and told the truth that I did not see father. Mother Durga (Prakriti) was very much pleased with this and said, "Son, you are truthful. Now I will introduce you to your father by my power and will remove all your doubts."

Kabir dekh putra tohi pita bhitaun, tore man ka dhokha mitaun |
Man swaroop karta keh jaano, man te dooja aur na maano |
Swarg patal daur man kera, man asthir man ahae anera |
Nirankar man hi ko kahiye, man ki aas nish din rahiye |
Dekh hoon palti sunya meh jyoti, jahan par jhilmil jhalar hoti ||

In this way, Mother Durga (Ashtangi/Prakriti) told Vishnu that man (mind) is the Doer of the world (which governs the world); this only is Jyoti Niranjan. The thousand lights, which you see in meditation, only is his appearance. The sound of conch shells and bells etc. which you hear are Brahm's only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakrti) said that son, you are the king of all gods and I will fulfil all your wishes and tasks. You will be worshipped in the whole world because you have told me the truth.

It is a particular habit of all the living beings in Kaal's twenty-one brahmands that they try to uselessly glorify themselves. Like,

Durga is telling Vishnu Ji that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by only showing him the light. Shri Vishnu Ji also started explaining this state of God to his followers that only God's light is visible. God is formless.

After this, Aadi Bhavani (Durga) went to Rudra (Mahesh Ji) and said that Mahesh, you may also search for your father. Both of your brothers did not get to see your father. I have given them whatever I had to. Now you may ask whatever you want. Mahesh said, "Oh, mother! If both of my elder brothers did not get to see father, then it will be useless for me to try. Please give me such a blessing that I may become immortal (mrityunjay/win over death). Mother said, "I cannot do this. Yes, I can tell you a method by which you will attain the longest life. The method is meditation (therefore, Mahadev Ji mostly remains in meditation)."

In this way, Mother Durga (Ashtangi / Prakriti) distributed the departments to her three sons -

God Brahma, to create bodies of 84 lakh species of life in *Kaal lok*[30] i.e. gave him the department of producing living beings by compelling them for reproduction of offsprings under the *effect of Rajogun*[31].

To god Vishnu, the department of nurturing these living beings (according to their actions), and maintaining the state by developing love and affection.

To god Shiv Shankar (Mahadev), the department of destruction because their father Niranjan has to daily consume one-lakh human beings.

Here a question will arise in the mind that how do creation, preservation and destruction occur by Brahma, Vishnu and Shankar Ji.

These three live in their own loks. Like, these days to run the communication system, satellites are launched above in the sky, and they run the communication system on the Earth. Similarly, wherever these three gods live, the subtle (sukshm) waves of the gunas (qualities) radiating from their bodies automatically maintain an effect on every living being in the three loks.

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[30] The twenty-one brahmands of Brahm (Kaal) is known as Kaal lok

[31] The effect of the feeling of having sex

The above-mentioned description is of Brahm's (Kaal) creation in one Brahmand. There are twenty-one such brahmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible i.e actual bodily form. The three gods (Brahma Ji, Vishnu Ji, and Shiv Ji) did not see Brahm (Kaal) despite doing worship to the best of their ability based on the methods mentioned in the Vedas to achieve him (Kaal). Later, Rishis (sages) read the Vedas. In it, it is written that "AgneH Tanur Asi" (Holy Yajurved, Adhyay 1, Mantra 15) - the Supreme God has a body. And in Holy Yajurved, Adhyay 5, Mantra 1, it is written that "AgneH Tanur Asi Vishnve Tva Somasya Tanur Asi". In this mantra, Ved is stating twice that the omnipresent and preserver of all, *Sat Purush*[32], has a body.

In Holy Yajurved, Adhyay 40, Mantra 8, it is said that (Kavir Manishi) the God for whom every living being is yearning, He is Kavir i.e. Kabir. His body is without blood vessels (Asanaaviram) and is devoid of a physical body (Akaayam) made up of the five elements formed from seminal fluid (Shukram´). That Master of all is seated in the topmost Satlok. That Supreme God has a self-illuminated (Swarjyoti) body made up of the masses of lights (tejpunj), which is in shabd/word-form i.e. is eternal. He is the same KavirDev (Supreme God Kabir) who is the creator of all the brahmands (Vyaddhata), (SwayambhuH) who appears Himself i.e. is self-existent (Yatha tathya arthan) in reality (Shashvat´) is eternal (this is also evident in Gita, Adhyay 15, and Shlok 17). It means that the name of the body of *Purna Brahm*[33] is Kabir (Kavir Dev). The body of that Supreme God is made up of the element of light. The body of God is very subtle and becomes visible to only that worshipper whose divine vision has opened up. Similarly, the living being also has a subtle body which is covered by a layer i.e. body made up of the five elements which is formed from the seminal fluid (shukram) by the union of mother-father. Even after leaving the body, the subtle body remains with a living being. That body is only visible to a worshipper whose divine vision has opened up. Understand the state of the Su-

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[32] Eternal God

[33] Complete or Full-fledged God

preme God and a living being in this way.

In Vedas, there is a evidence of chanting (Sumiran) 'Om ' mantra, which is only *sadhna*[34] of Brahm. With this aim, considering the 'Om ' mantra as of the Purna Brahm, the sages (Rishis) tried to attain God by meditating (hath yog) for thousands of years. But did not see God, just gained supernatural powers (siddhis). By playing with those siddhis-like toys, the sages remained in the cycle of life and death and wrote God as 'formless' in the books based on their own experiences.

Brahm (Kaal) has pledged that I will never appear before anyone in my real form. I will be considered 'invisible' ('invisible' means that somebody is in form but does not manifest personally in physical form. Like, in the daytime the sun disappears as the sky becomes cloudy. It is not visible, but in reality, is present as it is behind the clouds; this state is called 'invisible'/unmanifested). [For evidence see Gita, Adhyay 7, Shloka 24 -25; Adhyay 11, Shloka 48 and 32].

Brahm (Kaal), the narrator of the Holy Gita Ji, by entering into Shri Krishan ji's body like a ghost, is saying, "Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Adhyay 11 Shlok 32). This is my original appearance, which neither could anybody see before you, nor would anyone be able to see in future. This means that nobody can see this original form of mine by the method of *yagya-jap-tap*[35] and the 'Om ' naam etc. mentioned in the Vedas (Gita Adhyay 11 Shlok 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me, as being visible/manifested (in human form) as Krishna because they are unaware of my bad policy that I never appear before anyone in this original Kaal form of mine. I remain hidden by my Yogmaya (Gita Adhyay 7 Shlok 24, 25). Please think: - Why is he himself calling his policy of remaining hidden as bad/inferior (anuttam)?

If a father does not even appear before his sons, then there is a fault in him because of which he is hidden, and is also providing all the facilities to them. Kaal (Brahm) has to daily eat one-lakh human beings because of the curse on him. He has created 84 lakh births/

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[34] Worship

[35] Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

life forms (yoni) to fix the extra 25 percent born daily and to make them bear the punishment of their actions (karmas). If Brahm eats someone's daughter, someone's wife, someone's son, and mother-father in front of him or her then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger (sandeshvaahak) of his, then all the human beings, by doing true devotion (Sat-bhakti) will get out of Kaal's trap. Therefore, Brahm deceives everyone. He also mentions the salvation (mukti) from his devotion as 'the worst' (Anuttamam) and his policy as 'worst' (Anuttam) in Holy Gita, Adhyay 7, Shlok 18, 24 and 25.

In the Brahmlok in every brahmand, he has built a Mahaswarg . In a *Mahaswarg*[36] (Great Heaven), at one place he has created a fake Satlok - fake Alakh lok - fake Agamlok and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. There is a shabd (hymn) of God Kabir "Kar naino deedaar mahal mein pyaara hai". **In it there is a speech that** "Kaaya bhed kiya nirvaara, yeh sab rachna pind manjhaara hai Maya avigat jaal pasaara, so kaarigar bhaara hai Aadi Maya kinhi chaturaai, jhuthi baaji pind dikhaai, avigat rachna rachi and maahi, vaaka pratibimb daara hai "

In a brahmand, there is creation of other loks also, like Shri Brahma ji's lok, Shri Vishnu ji's lok and Shri Shiv ji's lok. From here, the three gods become the master of and govern, one region in each of the three lower loks [(Swarg lok) Heaven which is Indra's lok, (Prithvi lok) Earth and (Patal lok) Nether world] and hold the responsibility of creating, preserving and destroying the living beings for the food of their father. The three gods also have births and deaths. Then Kaal eats them too.

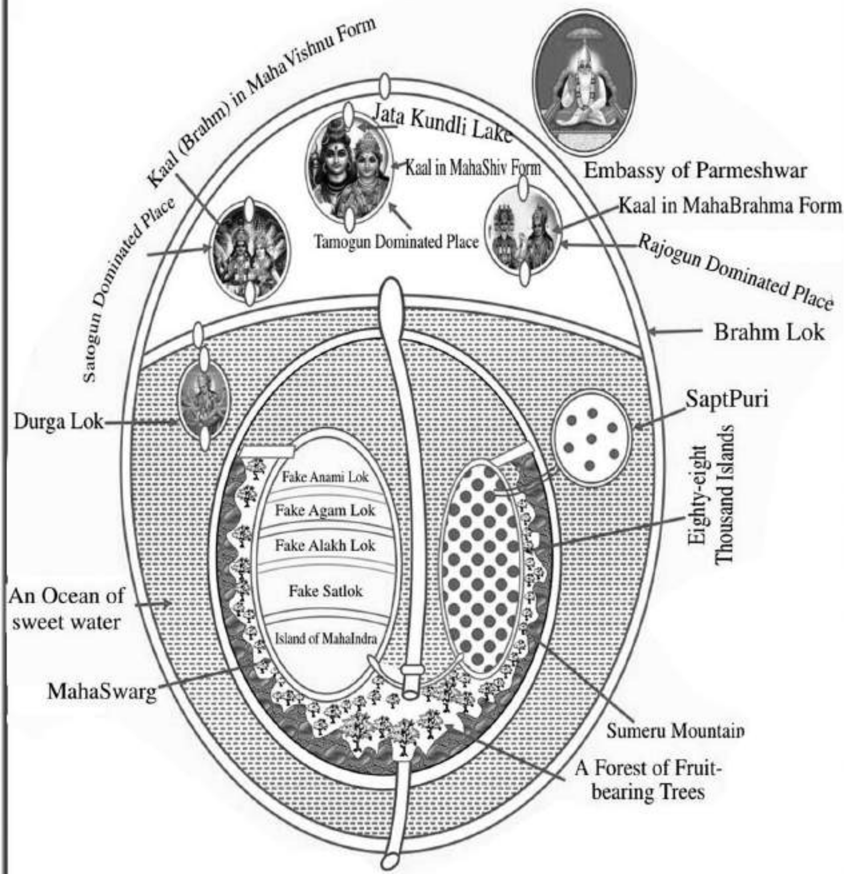
In this very brahmand [a brahmand is also known as 'and' (egg-shaped) because a brahmand has an elliptical shape. It is also known as '*pind*[37]' because a brahmand's creation can be seen in lotuses (kamal) in the body (pind) as in a television], there is also a *Mansarover*[38] and Dharmrai's (justice) lok. Like every country has an embassy, the Supreme God also lives in a different form, in a

[36] Great Heaven

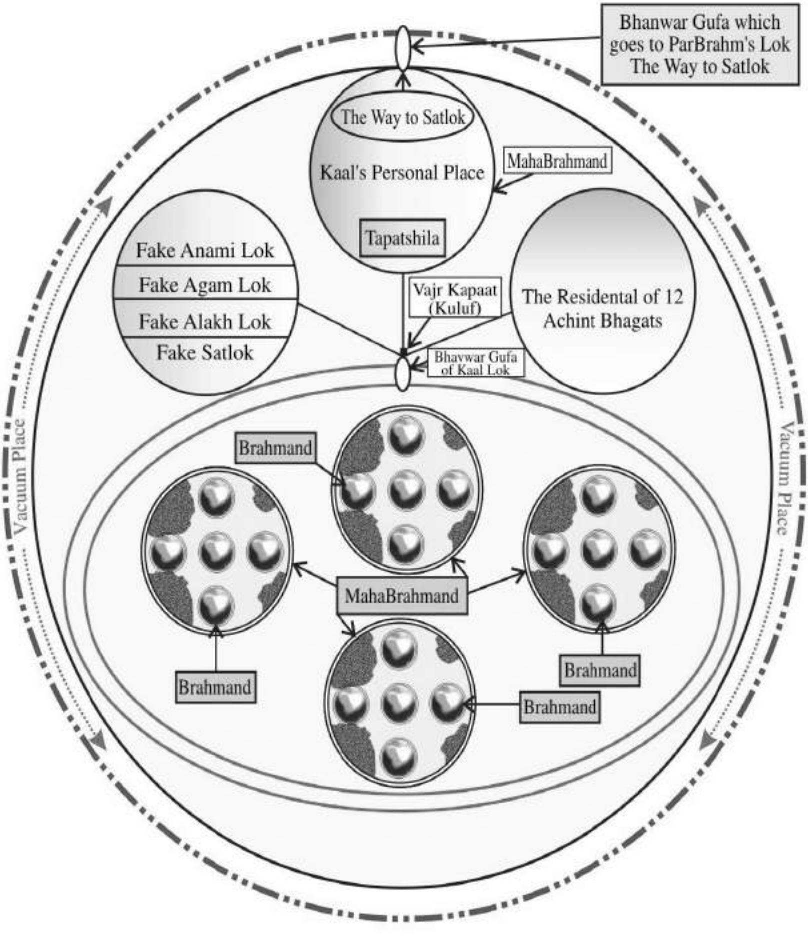
[37] Body

[38] A very big lake

A Miniature Picture of Brahm lok



A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmands)



Gufa = Cave
Tapatshila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.
Kuluf = Lock

secret place, in every brahmand. Nobody can go there. Those souls live there whose Satlok's *bhakti*[39] is balance yet. When *bhakti Yug*[40] comes, then at that time, Supreme God Kabir ji sends His representative Complete Saint *Satguru*[41]. At that time, these pious souls are born as human beings on earth and they soon acquire Sat bhakti (true devotion) and after taking initiation from Satguru attain complete salvation. The earlier earned bhakti of the pious souls (*Hans-aatmas*[42]) in that place does not get expended. All the facilities are provided from God's repository. Whereas, the bhakti earnings of Brahm's (Kaal) worshippers are utilized in the *Swarg*[43] - Mahaswarg because in this Kaal lok (Brahm lok) and Parbrahm's lok, the living beings only get returns for what they have done.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has blocked them by encircling from all four sides in an elliptical shape. He has then blocked the four Mahabrahmands by encircling them in elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On just entering the twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive living beings. And on the right hand side, keeps the twelve greatest Brahm worshippers (Bhakts). Then, in every *yug*[44] sends them on Earth as his messengers (sant satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures, and who themselves become devotionless (bhaktiless) and also entangle their followers in Kaal's web. Then both that Guruji and his followers go to hell.

In the front, Kaal has put a lock (kuluf). That pathway goes to Kaal's (Brahm's) own lok where this Brahm (Kaal) lives in his

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39 Worship

40 The time, when true bhakti is commenced by the Tattavdarshi Saint. Then that goes on properly for some years. That time is called Bhakti kaal.

41 True Guru / Tattavdarshi Saint

42 The devotees who do sadhna/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

43 Heaven

44 Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

actual human-like form. In this place there is a griddle-like piece of rock (which itself remains hot) on which, he roasts the subtle bodies of one-lakh human beings and taking out grime (mael) from them eats it. At that time all the living beings suffer from excruciating pain and start screaming and then after sometime become unconscious. The living beings do not die. Then after going to *Dharmrai's*[45] lok obtain different births based on their karmas (deeds) and the cycle of life and death goes on. Brahm opens the aforesaid lock in front for fractions of a second for only those living beings who are his food. This lock itself opens up by Purna Parmatma's (Supreme God's) *Satyanaam*[46] and *Saarnaam*[47] .

In this way Supreme God KavirDev (God Kabir) Himself explained the Kaal's trap to his own devote Dharmdas Ji.

The Establishment of ParBrahm's Seven Sankh Brahmands

Supreme God Kabir (KavirDev) has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar and when Supreme God (I i.e. God Kabir) left the egg in that lake then ParBrahm (Akshar Purush) looked at it in anger. Because of these two offences he, along with seven sankh brahmands, was also expelled from Satlok. The second reason was that ParBrahm (Akshar Purush) became restless after departure of his friend Brahm (Kshar Purush). He started missing Brahm, forgetting the Supreme Father KavirDev (Supreme God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot and I am left behind. The other souls who along with ParBrahm are experiencing the punishment of their actions as birth-death in the seven-sankh brahmands, got lost in the thoughts of the departure of those Hans-aatmas (souls), who are trapped in Brahm's (Kaal's) twenty-one brahmands and forgot the Supreme God, KavirDev who is the giver of all happiness. Even on being repeatedly advised by God Kavir Dev their yearning did not lessen. ParBrahm (Akshar Purush) thought it would be good if I also obtain

[45] Justice

[46] Real naam which is according to the scriptures

[47] The combination of three mantras is known as Saarnaam.

a separate place. Thinking this, with the purpose of obtaining a kingdom he started reciting Saarnaam.

Similarly, the other souls (who are trapped in ParBrahm's seven sankh brahmands) thought that those souls who have gone with Brahm will make merry and we are left behind. ParBrahm made an assumption that Kshar Purush must be very happy after separating. Thinking this, he decided in his inner self to obtain a separate place. ParBrahm (Akshar Purush) did not do Hath Yog (meditation), but kept doing simple meditation (*Sahaj Samadhi*[48]) with great passion only to obtain a separate kingdom. To obtain a separate place, he started roaming frantically and even gave up eating and drinking. Other souls got attracted towards his renunciation and started loving him. On being asked by Supreme God, ParBrahm asked for a separate place and also requested for some souls. Then KavirDev said that I will send the souls who willingly want to go with you. Supreme God asked that whichever *Hans-aatma*[49] (soul) wants to go with ParBrahm, please give consent. After a long time one Hans gave consent and many other souls in imitation of that gave consent too. God made the soul who gave consent first, a girl, named her Ishwri Maya (Prakriti Surati). He put all other souls in that Ishwari Maya and sent her to Akshar Purush (ParBrahm) with Achint. (They got the punishment for failing in loyalty towards their Master.) For many yugas, both lived in seven sankh brahmands, but ParBrahm did not misbehave with her. ParBrahm married *Ishwari Maya*[50] with her consent. He then by his word power made female genitals in her with his nails and reproduced offsprings on Ishwari Devi's approval. Therefore, in ParBrahm's lok (seven sankh brahmands) living beings do not have the suffering of *tapatshila*[51] . Even the animals and birds over there have a better character than the gods of Brahm lok. The life span is also very long, but still there is life-death, punishment according to karmas (deeds), and bread can only be earned by doing hard work. Heaven and hell are also built in a similar fash-

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[48] Simple meditation (For explanation see Glossary)

[49] Evil-less / Flawless soul

[50] Name of a Goddess; wife of ParBrahm

[51] A self-burning piece of stone which automatically remains hot. On this Kaal (Brahm) cooks his meal of one lakh human beings.

ion. God granted seven sankh brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (Sahaj Samadhi), and blocking the brahmands at a different place from Satlok in a circular shape, expelled Akshar Brahm and Ishwari Maya along with seven sankh brahmands.

Purna Brahm (*SatPurush*[52]) is the Master (God) of the infinite (asankh) brahmands in Satlok, twenty-one brahmands of Brahm and ParBrahm's seven sankh brahmands. This means that Purna Brahm KavirDev (Supreme God Kabir) is the Master of the lineage.

Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji have four arms each and have 16 Kalaas (arts/skills). Prakriti Devi (Durga) has eight arms and 64 Kalaas (arts/skills). Brahm (Kshar Purush) has one thousand arms, one thousand Kalaas and is God of twenty-one brahmands. ParBrahm (Akshar Purush) has ten thousand arms, has ten thousand Kalaas and is God of seven sankh brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite Kalaas and along with Brahm's twenty-one brahmands and ParBrahm's seven sankh brahmands, is the God of infinite brahmands. Every God, after gathering his arms can keep only two arms and can also make all his arms appear whenever he wishes.

Supreme God also lives secretively in different forms, building different places in every brahmand of ParBrahm. For instance, a moving camera is fixed outside and a TV is kept inside. On the inside TV, all the outside views can be seen. Now, a second TV is placed outside and a stationary camera inside. On the second TV outside, only the picture of the organiser sitting inside is visible and because of this all the workers remain alert. Similarly, Purna Parmatma (the Supreme God) is controlling everyone, sitting in His Satlok and Satguru KavirDev is also present in every brahmand. Like, the sun, even when far away is maintaining its effect on other loks.

Evidence of Nature's Creation in Holy AtharvaVed

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.1

Brahm jagyanM prathmM purastaad vi seematH surucho ven aavH|
SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||

[52] Eternal God

Brahm - ja - gyanm - prathmm - purastaat - visimatH - suruchH - venH - aavH - saH - budhanyaH - upma - asya - vishthaH - satH - ch - yonim´ - asatH - ch - vi vaH||

Translation : (Prathmm) Primordial i.e. Eternal (Brahm) God (ja) manifesting/appearing (gyanm) by His wisdom (purustaat) on the summit i.e. Satlok etc (suruchH) by His own desire, with great passion, self-illuminated (visimatH) boundless i.e. different loks with vast boundaries, that (venH) weaver, weaving like a warp i.e. cloth (aavH) secured (ch) and (saH) that Purna Brahm only does all the creation (asya) therefore that (budhanyaH) same Original God (yonim) has created the original place Satyalok (asya) to this (upma) similar (satH) the loks of Akshar Purush i.e. ParBrahm; somewhat permanently (ch) and (asatH) the temporary loks etc of Kshar Purush (vi vaH) residing places separately (vishthaH) established.

Translation : The Primordial i.e. Eternal God by appearing, that weaver on the summit secured Satlok etc self-illuminated and boundless loks i.e. the different loks with vast boundaries, by His own desire, wisdom and with great passion by weaving like a warp i.e. cloth. And that Supreme God only does all the creation. Therefore that same Original Master has created the original place Satyalok. Similar to this, He separately established the residing places, the somewhat permanent loks of Akshar Purush i.e. ParBrahm and the temporary loks etc of Kshar Purush.

Meaning: - The narrator of the Holy Vedas, Brahm (Kaal) is saying that the Eternal God on Himself appearing in Satlok from Anamay (Anami) lok, by His wisdom, weaving like a cloth, secured the upper loks, Satlok etc. as boundless, self-illuminated and eternal. And the same God has temporarily established the lower seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and also the smallest creation in them.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 2

IyaM pitrya rashtryetvagre prathmaay janushe bhuvneshthaH |

Tasma etaM suruchM hvarmhyaM dharmM shrinantu prathmaay dhaasyave ||2 ||

Iyam - pitrya - rashtri - etu - agre - prathmaay - janushe - bhuvneshthaH - tasma - etam - surucham - hvarmhyam - dharmm - shrinantu - prathmaay - dhaasyave ||

Translation : (Iyam) this same (pitrya) Universal Father God (etu)

this (agre) supreme (prathmaay) the First Maya, Paranandni (rashtri) Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force (janushe) by giving rise to (bhuvneshthaH) established the lok. (tasma) that same Supreme God (surucham) with great passion, by His own wish (etam) this (prathmaay) by the Shakti of first origin i.e by Parashakti (hvarmhyam) stopping the separation of each other i.e. attractive force (shrinantu) God ordered the gravitational attraction to prevail forever. With that never-ending (dharmm) character (dhaasyave) maintaining, has secured by weaving like a warp i.e. cloth.

Translation: This same Universal Father God, by giving rise to this supreme *First Maya Paranandni*[53] / Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force, established the loks. That same Supreme God ordered this Shakti of the first origin i.e. Parashakti, which stops the separation of each other i.e. the gravitational attraction, to prevail forever. He, by His own desire and with great passion, is holding in place by weaving like warp i.e. cloth by maintaining with that never-ending character.

Meaning: - The Universal Supreme Father God with His word power created Rashtri, the First Maya Rajeshwari. Through that Parashakti only, He has established all the aforesaid brahmands with the never-ending quality of holding each other with an attractive force.

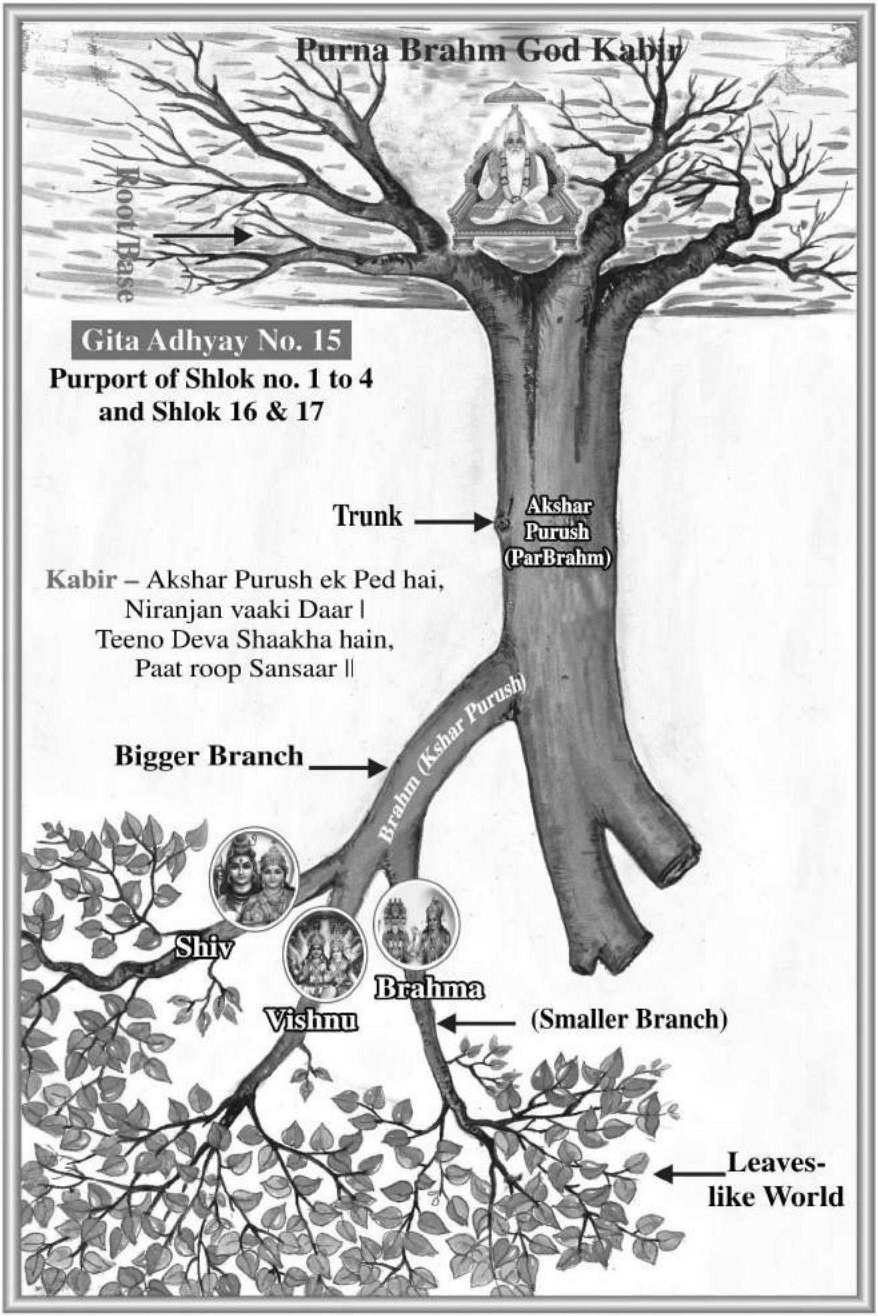
Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3

Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |
Brahm Brahmn ujjbhaar madhyatneechaeruchchaeH swadha abhi pra tasthou |3|

Pr - yaH - jagye - vidwanasya - bandhuH - vishwa - devanam - janima - vivakti - BrahmH - BrahmnH - ujjbhaar - madhyat - nichaeH - uchchaeH - swadha - abhiH - prtasthou ||

Translation : (Pr) first of all (devanam) of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious devotee (yaH) who (bandhuH) the real companion i.e. Supreme God only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself

[53] The meaning of Maya is Shakti. First Maya, Rashtri, Rajeshwari, Parashakti, Paranandni, all these are qualitative names of one Goddess only, who is the queen (main wife) of the Purna Parmatma. SatPurush God Kabir only has granted the power of creating loks to her. Purna Parmatma God Kabir does not do sex with that Goddess. Only, because of being the Master of all, is known as her husband.



Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below

tells correctly in detail that (BrahmnH) Supreme God (madhyat) from within Him i.e. by word power (brahmH) Brahm / Kshar Purush i.e. Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e. all the loks (uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (pr tasthau) properly established both of them.

Translation : Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e. Kaal from within Him i.e. by His word power, properly established the whole world i.e. all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm below by His acquirable attractive force.

Meaning: - Supreme God Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal Das (servant/disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him i.e. from His body by His word power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/disciples i.e. friends, Shri Dharam Das Ji, Respected Garib Das Ji etc. The above-mentioned Ved Mantra is also supporting this.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 4

Sa hi divH sa prthivya ritstha mahi kshemM rodsi askbhaayat |
Mahaan mahi askbhaayad vi jaato dhyaM sadam paarthivM ch rajH||4||

Sa - hi - divH - sa - prthivya - ritstha - mahi - kshemm - rodsi - askabhaayat - mahaan - mahi - askbhaayad - vijaatH - dhaam - sadam - paarthivm - ch - rajH||

Translation : (Sa) that same Almighty God (hi) undoubtedly (divH) the upper four divine loks like, Satyalok, Alakh lok, Agam lok, and Anami lok/Akah lok i.e. the loks equipped with divine qualities (ritstha) established in true form i.e. eternally (sa) similar to them (prthivya) all the lower

loks of the Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal (mahi) with the element of Earth (kshemm) with safety (askbhaayat) set in place/established (rodsi) with the element of Sky and the element of Earth, the upper and lower brahmands {like, sky is a subtle element; the quality of sky is shabd/sound; Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/ Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth} (mahaan) Supreme God (paarthivm) of the Earth (vi) different-different (dhaam) loks (ch) and (sadam) the residential places (mahi) with the element of Earth (rajH) small-small loks in every brahmand (jaatH) by creating (askbhaayat) fixed them.

Translation : That same Almighty God, undoubtedly, established all the four upper divine loks like, Satyalok, Alakh lok, Agam lok and Anami / Akah lok i.e. the loks equipped with divine qualities, in a true form i.e. in an eternal form. Just like them, safely established all the lower loks of Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmands with the element of the sky and earth respectively. {Like, sky is a subtle element; the quality of sky is shabd/ sound. Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/ Kshar Purush in a temporary form with the element of Earth}. Supreme God by creating the different-different loks and residential places of the Earth with the element of Earth and the small-small loks in every brahmand fixed them.

Meaning :- The Supreme God has permanently i.e. eternally created the upper four loks, Satlok, Alakh lok, Agam lok and Akah/ Anami lok. The same God has also temporarily created and secured the lower Brahm and ParBrahm's loks and the other smaller loks.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 5

Sa budhnyaadaashtr janushoabhyagrM brhaspatirdevta tasya samraat |
AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH ||5||

Sa - budhanyaat - Aashtr - janusheH - abhi - agram - brhaspatiH - devta - tasya - samraat - ahH - yat - shukram - jyotishH - janisht - ath -

dhyumantH - vi - vasantu - vipraH ||

Translation : (SaH) that same (budhanyaat) from the Original Master (abhi-agram) on the very first place (Aashtr) Ashtangi/Maya/Durga i.e. Prakriti Devi (janusheH) originated; because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode (tasya) even the master of this Durga is also this (samraat) King of the kings (brhaspatiH) the Greatest Lord and Jagatguru / Guru of the universe (devta) is Supreme God (yat) from whom (ahH) everyone got separated (ath) after this (jyotishH) from Jyoti-roop Niranjan i.e. Kaal (shukram) seminal fluid i.e. by the power of seed (janisht) arising from the stomach of Durga (vipraH) devout souls (vi) separately (dhyumantH) in the world of Men and Heaven world, by the order of Jyoti Niranjan, Durga said, " (vasantu) live, i.e. they started living.

Translation: From that same Original Master, Ashtangi/Maya/Durga i.e. Prakriti Devi originated in the very first place because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode/Dhaam. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Supreme God, from whom everybody got separated. After this, having born from the semen i.e. the power of seed of Jyoti Niranjan / Kaal through Durga's womb, the devout souls started living separately in the world of men (Earth) and heaven. By the orders of Jyoti Niranjan, Durga said, "Live."

Meaning: - The Supreme God gave rise to Aashtra i.e. Ashtangi (Prakriti Devi / Durga) in Satyalok, the first from below (lowermost) among the upper four loks. He only is the King of kings, Guru of the Universe and the Complete/Supreme God (SatPurush) from whom everybody got separated. After that, all the living beings, having born from Jyoti Niranjan's (Kaal's) seed (semen) through Durga's (Aashtra) womb, started living in Heaven lok and Earth lok.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.6

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |
Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu |6 |

Noonam - tat - asya - kaavyaH - mahH - devasya - poorvyasya - dhaam - hinoti - poorve - vishite - esh - jagye - bahubhiH - saakam - ittha - ardhe - sasan - nu |

Translation : (Noonam) undoubtedly (tat) that Supreme God i.e.

Tat Brahm only (asya) this (kaavyaH) devout soul, who does bhakti of Supreme God according to the ordinances, back (mahH) Almighty (devasya) of Supreme God (poorvyasya) former (dhaam) lok i.e. Satyalok (hinoti) sends.

(Poorve) former (vishite) specially desired for (esh) this Supreme God and (jagye) after knowing the knowledge of the creation of nature (bahubhiH) lot of happiness (saakam) with (ardhe) half (sasan) asleep (ittha) thus properly (nu) prays from a true soul.

Translation: Undoubtedly, that Supreme God i.e. Tat Brahm only sends this devout soul, who does the bhakti of Supreme God according to the ordinances, back to the former lok i.e. Satyalok of the Supreme God.

After knowing this former Supreme God, who is specially desired for and the knowledge of the creation of nature, while half asleep in lot of happiness, thus properly prays from the true soul.

Meaning: - That same Supreme God takes a devotee, who does true sadhna, to the same first place (Satlok) from where we all got separated. On attaining that real happiness-giving God there, he (devotee) being carried away by happiness prays with joy that Oh God, the wanderers of infinite births have now found the real living place.

Its evidence is also present in Holy Rigved, Mandal 10, Sukt 90, and Mantra 16.

In the same way, Supreme God KavirDev (God Kabir) Himself, granting true bhakti (way of worship) to Respected Garibdas Ji, took him to Satlok. Then in his sacred speech Respected Garibdas Ji Maharaj said: -

Garib, ajab nagar mein le gaye, hamkun Satguru aan |
Jhilke bimb agaadh gati, soote chaadar taan||

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 7

YoatharvanM PitraM DevbhandhuM BrahspatiM namsaav ch gachchhaat
TvaM vishweshaM janita yathaasaH KavirDevo na dabhaayat swadhaavaan ||7||

YaH - atharvanm - Pitram - Devbandhum - Brahspatim - namsa - av - ch -gachchhaat - tvam - vishwesham - janita - yatha - saH - KavirdevH - na - dabhaayat - swadhaavaan ||

Translation: (YaH) who (atharvanm) unchanging i.e. eternal (Pitram) Father of the Universe (Dev bandhum) the real companion of the devotees i.e. the basis of the soul (brahspatim) Guru of the universe (ch) and

(namsa) polite worshipper i.e. a worshipper who worships according to the injunctions of scriptures (av) with safety (gachchhaat) who takes those who have gone to Satlok, to Satlok (vishwesham) of all the brahmands (janita) Creator, Jagdamba i.e. who is also endowed with the qualities of a mother (na dabhaayat) who does not betray like Kaal (swadhavan) who has the nature i.e. qualities of (yatha) as it is (saH) He (tvam) Himself (KavirDevH / Kavir DevH) is KavirDev i.e. in different language is also called Supreme God Kabir .

Translation: He, who is unchanging i.e. eternal, Father of the universe, the real companion of the devotees i.e. the basis of the soul, Guru of the universe, and who takes a polite worshipper, i.e. worshipper who worships according to the injunctions of scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, Jagdamba i.e. who is also endowed with the qualities of a mother, who has the nature i.e. qualities of not betraying like Kaal, He is, as it is, Himself KavirDev i.e. in different language He is also called Supreme God Kabir.

Meaning: - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (Supreme God Kabir).

Supreme God who is unchanging i.e. is 'eternal' in reality, (it is also evident in Gita Adhyay 15 Shlok 16 -17), the Guru of the universe (Jagat Guru), the basis of the soul; who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmands, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e. God Kabir.

This very Supreme God , because of creating all the brahmands and living beings by His word power, is also called (Janita) Mother and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (God Kabir) has to be worshipped. "Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinM Tvamev, Tvamev sarvM mm Dev Dev" (You only are my Mother and Father, you only are my Brother and friend, You are my knowledge and wealth, You are my God of all gods.)

The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukt no. 24.

Evidence of Nature's Creation in Holy Rigved

Rigved Mandal 10 Sukt 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat

Sa bhumiM vishwatoM vritwatyatishthatdashangulam |1|

Sahasrsheersha - PurushH - sahasrakshH - sahasrpaat - sa - bhumim - vishwatH - vritwa - atyatishthat - dashangulam ||

Translation: (PurushH) Viraat-form Kaal God i.e. Kshar Purush (sahasrsheersha) who has thousand hands (sahasrakshH) who has thousand eyes (sahasrpaat) thousand feet (sa) that Kaal (bhumim) the twenty-one brahmands of the Earth (vishwatH) from all sides (dashangulam) with the ten fingers i.e. by fully controlling (vritwa) by encircling them (atyatishthat) is also situated above this i.e. lives separately in his Kaal lok in the twenty-first brahmand.

Translation: The Viraat-form Kaal God i.e. Kshar Purush, who has thousand heads, thousand eyes, thousand feet, that Kaal encircling the twenty-one brahmands of the Earth from all sides with the ten fingers i.e. fully controlling them, is also situated above this i.e. lives separately in his separate lok in the twenty-first brahmand.

Meaning : - In this Mantra, there is description of Viraat (Kaal/ Brahm). [In Gita, Adhyay 10 -11 also, there is a similar description of this Kaal/Brahm. In Adhyay 11 Mantra 46, Arjun is saying that oh Sahasrbaahu i.e one with thousand arms, you may appear in your chaturbhuj form/four-armed form.]

One who has thousand hands, feet, thousand eyes and ears etc., that Viraat (huge) form Kaal God, keeping all those who are under him in his full control i.e. blocking the 20 brahmands by encircling them, is himself sitting above them (separately) in the 21st brahmand.

Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yad bhootM yachch bhaavyam

Utaamrtatvasyeshaano yadannenaatirohti ||2 ||

Purush - ev - idam - sarvam - yat - bhootam - yat - ch - bhaavyam-ut - amrtatvasya - ishaanH - yat - annen - atirohti ||

Translation: (Ev) similarly, he who is somewhat (Purush) God, he is Akshar Purush i.e. ParBrahm (ch) and (idam) he (yat) who (bhootam) has taken birth (yat) who (bhaavyam) will be born in the future (sarvam) all (yat) by effort i.e. hardwork (annen) through food grain (atirohti) devel-

ops. This Akshar Purush also (ut) doubtful (amrtatvasya) of salvation (ishaanH) is master; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Translation: Similarly he, who is somewhat God, is Akshar Purush i.e. ParBrahm. And he who has taken birth or who will be born in the future, all develop through foodgrain by effort i.e. hardwork. This Akshar Purush also is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Meaning: - In this Mantra, there is description of ParBrahm (Akshar Purush) who is equipped with some of the qualities of God. But by worshipping him also, one cannot achieve complete salvation (*mukti*). Therefore, he is called as doubtful giver of salvation. He is said to have some qualities of God because, like Kaal, he does not eat after roasting on tapatshila. But in this ParBrahm's lok also, living beings have to work hard and are paid according to their actions (*karmas*), and the bodies of the living beings develop with food grain only. Although, the time period of birth and death is more than that of Kaal's (Kshar Purush's) lok, but reproduction, destruction and the sufferings in the lives of 84 lakh species of life are inevitable.

Rigved Mandal 10 Sukt 90 Mantra 3

Etavansya mahimaato jyaayaanshch PurushH
Paadoasya vishwa bhootani tripaadasyaamrtM divi ||3 ||

Etavan - asya - mahima - atH - jyaayaan - ch - PurushH - paadH - asya - vishwa - bhootani - tri - paad - asya - amrtam - divi||

Translation: (Asya) this Akshar Purush i.e. ParBrahm has (etavan) only this much (mahima) supremacy (ch) and (PurushH) that Param Akshar Brahm i.e. Purna Brahm / Supreme God (atH) than him (jyaayaan) is greater (vishwa) all (bhootani) Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok (asya) of this Supreme God / Param Akshar Purush (paadH) are one foot i.e. are just a small part of Him (asya) this Supreme God's (tri) three (divi) divine loks like, Satyalok - Alakh lok - Agam lok (amrtam) eternal (paad) are the other foot i.e. whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Supreme God only.

Translation: This Akshar Purush i.e. ParBrahm has this much supremacy. And that Param Akshar Brahm i.e. Purna Brahm / Supreme God

is greater than him. All, Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok, are one foot of this Supreme God Param Akshar Purush i.e. are just a small part of Him. This Supreme God's three divine loks like, Satyalok - Alakh lok - Agam lok, are His other eternal foot i.e. whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Supreme God only.

Meaning: - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur, and that Supreme God, Kavir Dev is even greater than him i.e is All-Powerful/Almighty, and all the brahmands are positioned only at a part of His.

In this Mantra, there is description of three loks because the fourth Anami (Anamay) lok dates back before all other creation. There is description of these three Gods (Kshar Purush, Akshar Purush and other than these two, Param Akshar Purush) in Shrimad bhagwat Gita Adhyay 15 Shlok 16 - 17.

{Respected Garib Das Ji gives the same evidence in his speech: -

Garib, jaake ardh room par sakal pasaara | aisa Puram Brahm hamaaral |

Garib anant koti brahmand ka, ek rati nahin bhaar |

Satguru Purush Kabir hain, kul ke sirjan haar ||

In its evidence, Respected Dadu Ji is saying: -

Jin moku nij naam diya, soi satguru hamaar |

Dadu doosra koi nahin, Kabir sirjanhaar||

Respected Nanak Ji gives its evidence: -

Yak arj guftam pesh to dar koon Kartaar ||

Hakka Kabir karim Tu beaeb Parvardigaar ||

(Shri Guru Granth Sahib; Page no. 721, Mehla 1, Raag Tilang)

The meaning of 'koon Kartaar' is 'the Creator of all' i.e. *Shabd Swaroopi*[54] God who does creation by the power of word/shabd. 'Hakka Kabir' means 'Sat (eternal) Kabir', 'karim' means 'kind', 'Parvardigaar' means 'God'}.

Rigved Mandal 10 Sukt 90 Mantra 4

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH ||

Tato vishv na vykraamatsaashnaanashne abhi |4|

Tri - paad - oordhvH - udait - PurushH - paadH - asya -ih - abhavat - punH - tatH - vishvana - vyakraamat - saH - ashnaanashne abhi ||

[54] Having the word power

Translation: (PurushH) this Param Akshar Brahm i.e. Eternal God (oordhvH) above (tri) three loks like, Satyalok - Alakh lok - Agam lok, -like (paad) one foot i.e. the upper part (udait) appears i.e. is seated. (asya) this very Supreme God's / Purna Brahm's (paadH) one foot i.e. one part, in the form of the Universe, (punar) then (ih) here (abhavat) appears (tatH) therefore (saH) that Eternal Supreme God (ashanaanashne) even eater-Kaal i.e. Kshar Purush and non-eater ParBrahm i.e. Akshar Purush (abhi) above (vishva) everywhere (vyakraamat) is pervasive; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

Translation: This Param Akshar Brahm i.e. Eternal God appears i.e. is seated in the three loks-(Satyalok - Alakh lok - Agam lok)-like foot above i.e. in the upper part. This very Supreme God's / *Purna Brahm's*[55] one foot i.e. one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Supreme God is pervasive everywhere even above the eater Kaal i.e. Kshar Purush and the non-eater ParBrahm i.e. Akshar Purush; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

Meaning: - This God, the Creator of the entire Nature, Himself appears in three different forms i.e. is Himself present in the three places (Satlok, Alakh lok, Agam lok) in the upper part of His creation. Here, Anami lok has not been mentioned because there is no creation there, and the Akah (Anamay/Anami) lok existed before the rest of the creation. Then, it is said that, after separation from that God's Satlok, the lower Brahm and ParBrahm's loks arise, and that Supreme God is also present everywhere above the eater Brahm i.e. Kaal (because Brahm-Kaal / Viraat eats one-lakh human beings daily because of the curse on him) and the non-eater ParBrahm i.e. Akshar Purush (ParBrahm does not eat human beings, but birth-death and punishment according to their actions, remain the same in his loks); which means, this Supreme God's supremacy is over everyone. Supreme God Kabir only is the Master of the lineage who has extended His power over everyone. Like, the sun affects everyone by spreading its light. Similarly, the Supreme God has extended

[55] Full-fledged God / Complete God

the range (capacity) of His power over all the *brahmands*[56] to control them. Like, the tower of a mobile phone even when present in one area, extends its power i.e. the range (capacity) of the mobile in all the four directions. Likewise, Supreme God / Purna Prabhu has extended His invisible power everywhere, by which Supreme God controls all the brahmands sitting at one place.Respected Garib Das Ji is giving its evidence: - (Amritvaani Raag Kalyan)

Teen charan Chintamani saheb, shesh badan par chhaaye ||
Maata, pita, kul n bandhu, na kinhe janani jaaye |

Rigved Mandal 10 Sukta 90 Mantra 5

Tasmaadviraatajaayat viraajo adhi PurushH |
Sa jaato atyarichyat pashchaad abhoomimatho purH || 5||

Tasmaat - viraat - ajaayat - viraajH - adhi - PurushH - sa - jaatH - atyarichyat - pashchaat - bhoomim - athH - purH ||

Translation: (Tasmaat) thereafter, from the word-power/shabd-shakti of that Supreme God SatyaPurush (viraat) Viraat i.e. Brahm who is also known as Kshar Purush and Kaal (ajaayat) originated (pashchaat) after this (viraajH) than Viraat Purush i.e. Kaal God (adhi) greater (PurushH) Supreme God (bhoomim) the loks of the Earth, loks of Kaal-Brahm and ParBrahm (atyarichyat) properly created (athH) then (purH) other small-small loks (sa) that Supreme God only (jaatH) created i.e. established

Translation: Thereafter, Viraat i.e. Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power/shabd-shakti of that Supreme God . After this, the Supreme God , who is greater than Viraat Purush i.e. Kaal God, properly created the loks of the Earth; loks of Kaal-Brahm and ParBrahm. Then that Supreme God only created other small-small loks i.e. established them.

Meaning: - After the creation of the three loks (Agam lok, Alakh lok, and Satlok) mentioned in the aforesaid Mantra 4, the Supreme God gave rise to Jyoti Niranjan (Brahm) i.e. from that All-powerful God Purna Brahm, KavirDev (God Kabir) only, Viraat i.e. Brahm (Kaal) was born. This same evidence is in Gita Adhyay 3 Mantra 15 that Brahm originated from the Akshar God i.e. Eternal God. This very evidence is also in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from *Purna Brahm*[57] and that same Purna Brahm

[56] An elliptical region in which many loks are situated
[57] Full-fledged / Complete God

created (bhoomim) all the small and big loks. That Purna Brahm is greater than this Viraat God i.e. Brahm; which means, is also his (Brahm's) Master.

Rigved Mandal 10 Sukta 90 Mantra 15

SaptaasyaasanparidhayastriH sapt samidhH krtaH I
Deva yadhyagyaM tanvaana abadhnanPurushM pashum II 15 II

Sapt - asya - aasan - paridhayH - trisapt - samidhH - krtaH - deva - yat - yagyam - tanvaanaH - abadhnan - Purusham - pashum II

Translation: (Sapt) seven sankh brahmands of ParBrahm and (trisapt) the twenty-one brahmands of Kaal/Brahm (samidhH) tortured by the fire of the sufferings of the punishment of sinful deeds (krtaH) which does (paridhayH) in the circular boundary (aasan) is present (yat) who (Purusham) of the Supreme God (yagyam) offers religious service according to the ordinances i.e. worships (pashum) bound in the trap of Kaal to the bondage of actions like a sacrificial animal (deva) devout souls (tanvaanaH) from the web of the bondage of sinful actions created i.e. spread by Kaal (abadhnan) liberates i.e. is the liberator of the bondage; is Bandichhor.

Translation: The seven sankh brahmands of ParBrahm and the twenty-one brahmands of Kaal/Brahm are present in the circular boundary, which tortures one in the fire of the sufferings of the punishment of sinful deeds. He who offers religious service to i.e. worships the Supreme God according to the ordinances, Supreme God liberates those devout souls bound like a sacrificial animal to the bondage of actions in the trap of Kaal from the trap of the bondage of actions created i.e. spread by Kaal; which means He is the liberator from the bondage i.e is Bandichhor.

Meaning: - The Supreme God tells the true way of worship to the living beings, who are bound in the circular boundary of the seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and who are burning in the fire of their sinful actions, and makes them do the correct way of worship. On the basis of which, He liberates His devotee souls, who like a sacrificial animal, suffer from the agony of *tapatshila*[58] and births-deaths (for Kaal's food), by breaking the trap of the bondage of actions, and therefore, is the liberator

[58] A piece of rock in the shape of a griddle which automatically remains hot, on which Kaal (Brahm) roasts the immaterial bodies of one lakh human beings

i.e. Bandichhor.

Its evidence also lies in Holy Yajurved Adhyay 5, Mantra 32, that Kaviranghaariasi: (Kavir) Supreme God Kabir (Asi) is (Ari) the enemy of (Angh) sins, which means that God Kabir is the destroyer of all sins. Bambhaariasi: (Bambhaari) the enemy of bondage i.e. the liberator, Bandichhor (Asi) is Supreme God Kabir.

Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmaani prthmaanyaasan |
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH | 16||

Yagyen - yagyam - a - yajant - devaH - taani - dharmaani - prthmaani -aasan - te - ha - naakam - mahimaanH- sachant - yatr - poorve - saadhyaH - santi - devaH||

Translation: Who (devaH) flawless god-like devout souls (ayagyam) in place of the incomplete wrong religious worship (yagyen) on the basis of the religious act of true <u>*bhakti*</u>[59] (yajant) worship (taani) they (dharmaani) enriched with the religious power (prthmaani) are main i.e. superior (aasan) are (te ha) they only in reality (mahimaanH) equipped with the great power of bhakti (saadhyaH) successful devout souls (naakam) the complete happiness-giving Supreme God (sachant) on the basis of bhakti i.e. the earnings of true bhakti, attain. They go there (yatr) where (poorve) of the earlier creation (devaH) sinless god-like devout souls (santi) live.

Translation: Those flawless god-like devout souls, who in place of the incomplete wrong way of worship, worship on the basis of the religious act of true bhakti, they, enriched with the religious power, are main i.e. superior. They i.e. the successful devotees, in reality, by being equipped with the great power of bhakti, attain the complete happiness-giving Supreme God on the basis of the bhakti i.e. the earnings of the true bhakti. They go there where the sinless god-like devout souls of the earlier creation live.

Meaning: - Those flawless (who have given up consumption of meat, alcohol, tobacco and are free from other vices) god-like devout souls who abandoning the way of worship against the injunctions of the scriptures, do scripture-based <u>*sadhna*</u>[60], they becoming rich with the earnings of bhakti and free from the debt of Kaal, be-

[59] Worship

[60] Religious Practice

cause of the earnings of their true bhakti, attain that all-happiness giving God i.e. they go to Satlok where the sinless god-like hans souls of the first creation live.

Like, some souls came here after being caught in Kaal's (Brahm's) trap; some came with ParBrahm in seven sankh brahmands. But even then infinite souls, whose faith in the Supreme God remained unchanged and who did not fail in their loyalty towards their Master, remained there in Satlok. Therefore, here even the Vedas have proved this description to be true. This evidence is also given in Gita Adhyay 8 Shlok 8 to 10 that a devotee who does true sadhna of Supreme God according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Supreme God i.e. goes to Him. This proves that there are three Gods Brahm, ParBrahm and Purna Brahm. These are also known by synonyms like (1) Brahm - Ish - Kshar Purush, (2) ParBrahm - Ishwar - Akshar Purush - Akshar Brahm (3) Purna Brahm - Param Akshar Brahm - Parmeshwar - SatPurush - and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20, that the Supreme God KavirDev (Kabir Parmeshwar) appears by acquiring the form of a child and delivers His pure knowledge i.e. Tatvgyan to His followers through (KavirgirbhiH) Kabir Vaani by telling aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third Ritdhaam (Satlok) of *Purna Brahm*[61] (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) abode/ Dhaam and ParBrahm's (Akshar Purush's) abode. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Supreme God Kabir) is seated in visible human-like form as Anami Purush.

Evidence of Nature's Creation in Holy Shrimad Devi Mahapuran

"Mother-Father of Brahma, Vishnu and Shiv"

(Birth of Brahma, Vishnu and Shiv from the union of Durga and Brahm)

Holy Shrimad Devi Mahapuran, Third Skand Adhyay 1 to 3 (published from Gitapress Gorakhpur, translator: Shri Hanuman Prasad Poddar and Chiman Lal Goswami Ji, from Page no. 114 onwards)

From Page no 114 to 118, it is mentioned, "Many consider the

[61] Supreme God / Complete God

Acharya *Bhavani*[62] to be the fulfiller of all wishes. She is known as Prakriti and has inseparable relationship with Brahm. Like, a wife is also known as 'the other half', which means that Durga is Brahm's (Kaal's) wife. On being asked about the subject of the creation of nature in one brahmand by king Parikshit, Shri Vyas Ji said that I had asked Shri Narad Ji that Oh, Devrishi (godly sage)! How was this brahmand created? In answer to this question of mine, Shri Narad Ji said that I had asked my father, Shri Brahma Ji that Oh, father! Have you created this brahmand or Shri Vishnu Ji is the creator or Shiv Ji has created it? Please tell me the truth. Then my revered father told me that Son Narad, I found myself sitting on a lotus flower. I did not know from where I appeared on that vast area of water? I explored the earth for one thousand years but did not find any end of that water. Then an ethervoice said, "Do meditation". I meditated for one thousand years. Then an ethervoice ordered to do creation. Just then, two demons, named Madhu and Kaitabh, came there. In fear of them, I got down holding the stalk of the lotus flower. There, god Vishnu Ji was lying unconscious on a snake bed (shesh shaiya). A woman came out of his body (Durga who had entered into his body like a ghost). She became visible in the sky adorned with jewellery. Then god Vishnu became conscious. Now, there were two of us, Vishnu ji and I. Just then, god Shankar also came there. Goddess made us sit in an aircraft and took us to brahmlok. There we saw another Brahma, Vishnu and Shiv. Then we saw a goddess. On seeing her, Vishnu Ji discerningly gave the following description: (Brahm Kaal provided insight to god Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).

On page no. 119-120 of Devi MahaPuran in Third Skand, Adhyay 1-3 god Vishnu Ji said to Shri Brahma Ji and Shri Shiv Ji that she is the mother of us, three. She only is the Universal mother/ Jagat Janni, goddess Prakriti. I had seen this goddess, when I was a small child and she was rocking my cradle.

In the Third Skand, Adhyay 5 on page no. 123; Shri Vishnu Ji praising Durga Ji said - you are a pure figure. This whole world is

62 Durga

arising from you only. I (Vishnu), Brahma and Shankar, we all exist by your grace. We take birth (aavirbhaav) and die (tirobhaav); which means, we three gods are mortal. Only you are eternal. You are the universal mother/Jagat Janni / goddess Prakriti.

God Shankar said - Goddess, if the greatly fortunate Vishnu has taken birth from you, then Brahma who was born after him, must also be your son only, and then am I, Shankar, who does Tamoguni leela, not your child i.e. you only are my mother too.

Please think: - It is clear from the above-mentioned description that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji are mortal . They are not Mrityunjai (changeless-eternal) or the greatest gods. They are Durga's (Prakriti) sons and Brahm (Kaal- SadaShiv) is their father.

In Third Skand, Adhyay 4 to 5 on page no. 125; on being asked by Brahma Ji that Oh mother! Are you the Brahm who has been mentioned in Vedas or is it someone else?" Here, in its answer Durga is saying that I and Brahm are one only. Then in this very Skand, Adhyay 6 on page no. 129, she is saying that now to accomplish my task, you all sit in the aircraft and go quickly. When in presence of any difficult situation you will remember me, then I will appear before you. gods! You must always keep remembering Brahm and me (Durga). If you will keep remembering us both, then there is no doubt why your tasks should not be accomplished.

It is self-evident from the aforesaid description that Durga (Prakriti) and Brahm (Kaal) only are the mother and father of the three gods. And Brahma, Vishnu and Shiv are mortal and are not all-powerful.

Durga married off the three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji). (In the Third Skand, Adhyay 6 on Page no 128-129).

Gita Adhyay no. 7 Shlok no. 12

Ye, ch, ev, satvikaH, bhavaH, rajsaH, tamsaH, ch, ye,||
MatH, ev, iti, taan , viddhi, na, tu, aham , teshu, te, myi |12|

Translation: (Ch) and (ev) also (ye) that (satvikaH) preservation from Satvgun Vishnu Ji (bhavaH) characteristic and (ye) that (rajsaH) creation from Rajogun Brahma Ji (ch) and (tamsaH) destruction from Tamogun Shiv Ji (taan) all those, you (matH, ev) happening from me alone in a well-planned

manner and according to the rules (iti) thus (viddhi) consider (tu) but, in reality (teshu) in them (aham) I and (te) they (myi) in me (na) are not.

Translation: And also the characteristics, of preservation from Satvgun Vishnu Ji and that of creation from Rajogun Brahma Ji and destruction from Tamogun Shiv Ji, consider all of them to be happening from me alone in a well-planned manner and according to the rules; but, in reality, neither am I in them, nor are they in me.

Evidence of Nature's Creation in Holy Shiv Mahapuran

(Birth of Vishnu, Brahma and Shiv from Kaal-Brahm and Durga)

In its evidence in holy Shri Shiv Puran, published from Gita Press Gorakhpur, translator Shri Hanuman Prasad Poddar, Adhyay 6 Rudra Sanhita on page no. 100, it is said that ParBrahm, who is without a bodily form, God SadaShiv is his bodily form only. A Shakti came out of his body. That Shakti became known as Ambika, Prakriti (Durga), Tridev Janni/Mother of the three (the mother who gives birth to Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji), who has eight arms. He, who is SadaShiv, is also called Shiv, Shambhu and Maheshwar. (On page no. 101) He smears ash on all of his body parts. That Kaal-form Brahm built an area named Shivlok. Then they both behaved like husband-wife; as a result of which, a son was born. They kept his name Vishnu (on page no. 102).

Then in Rudra Sanhita Adhyay no. 7, on page no. 103, Brahma Ji said that even I was born from the union, i.e. by the act of husband-wife of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Adhyay no. 9, on page no. 110, it has been said that - In this way Brahma, Vishnu and Rudra, these three Gods have gunas (qualities), but Shiv (Kaal-Brahm) has been considered to be beyond the gunas.

Here four have been proved; which means, Brahma, Vishnu and Shiv have originated from SadaShiv (Kaal-Brahm) and Prakriti (Durga) only. The mother of the three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji) is Shri Durga Ji and father is Shri Jyoti Niranjan (Brahm). These three gods only are Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji.

Evidence of Nature's Creation in Shrimad bhagwat Gita Ji

Its evidence is also in Holy Gita Ji, Adhyay 14 Shlok 3 to 5. Brahm (Kaal) is saying that Prakriti (Durga) is my wife and I, Brahm (Kaal), am her husband. The three gunas (qualities) [Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji] along with all the living beings have originated from the union of us two. I (Brahm) am the father of all the living beings and Prakriti (Durga) is their mother. I place the seed in her womb from which all beings are produced. The three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) originated from Prakriti bind the living being to a body based on its deeds.

This evidence is also present in Adhyay 15, Shlok 1-4 and 16, 17.

Gita Adhyay no. 15 Shlok no. 1

Oordhvmoolam , adhHshaakham , ashvttham , praahuH, avyyam,|
Chhandaasi, yasya, parnaani, yaH, tam , ved, saH, vedvit ||1||

Translation : (Oordhvmoolam) with the roots above in the form of _Purna Parmatma Aadi Purush Parmeshwar_[63] (adhHshaakham) the branches below (avyyam) eternal (ashvttham) is extensive tree, strong like a horse (yasya) whose (chhandaasi) smaller divisions, twigs (parnaani) are leaves (praahuH) are said to be (tam) that tree of world (yaH) who (ved) knows along with all the parts (saH) he (vedvit) is completely knowledgeable i.e. is Tatvdarshi.

Translation: With the roots above in the form of Purna Parmatma Aadi Purush Parmeshwar and the branches below, it is an eternal and extensive tree strong like a horse, whose smaller divisions are said to be twigs and leaves. One, who knows that tree of world along with all the parts, is completely knowledgeable i.e. is Tatvdarshi.

Gita Adhyay 15 Shlok 2

AdhH, ch, oordhvam , prsrtaH, tasya, shaakhaH, gunprvrddhaH,
VishayprvaalaH, adhH, ch, moolani, anusanttani, karmanubandheeni, manushyaloke ||2 ||

Translation : (Tasya) that tree's (adhH) below (ch) and (oordhvam) above (gunprvrddhaH) in the form of the three gunas, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (prsrtaH) extended (vishayprvaalaH) defects-lust, anger, attachment, greed, arrogance in the form of shoots (shaakhaH)

[63] The Complete God / The First Supreme God

branches - Brahm, Vishnu, Shiv (karmanubandheeni) of binding the soul to actions (moolani) are the root cause (ch) and (manushyaloke) in the world of men - i.e. Earth (adhH) below - in Hell, 84 lakh births, (oordhvam) above - in heaven etc (anusanttani) have been arranged.

Translation : That tree's three gunas (Brahma-Rajgun, Vishnu-Satgun and Shiv-Tamgun) -like defects (lust, anger, attachment, greed, arrogance) in the form of shoots and branches - Brahma, Vishnu and Shiv, extended below and above, are the root cause of binding the soul to *actions*[64], and have been arranged in the world of men - i.e. Earth, below - in hell, 84 lakh births and above in heaven etc.

Gita Adhyay 15 Shlok 3

Na, roopam , asya, ih, tatha, uplabhyate, na, antH, na, ch, aadiH, na, ch, Samprtishtha, ashvattham , enam , suvirudmoolam , asangshastren, drden, chhitva ||3||

Translation: (Asya) this creation (na) neither (aadiH) beginning (ch) and (na) nor (antH) end (na) nor (tatha) such / as described above (roopam) form (uplabhyate) is perceived / found (ch) and (ih) here in this discussion i.e. in the knowledge of Gita being imparted by me, even I do not have full information (na) not (samprtishtha) because even I do not know the proper state of the creation of all the brahmands (enam) this (suvirudmoolam) having a properly stabilized state (ashvattham) the knowledge of the world-like tree with a strong form (asangshastren) is equipped with complete knowledge (drden) by knowing through the Sukshm Ved i.e. Tatvgyan (chhitva) by slashing i.e. considering the bhakti of Niranjan to be short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for Purna Brahm.

Translation : This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion i.e. in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By knowing i.e. slashing the knowledge of this world-like tree which has a properly stabilized state, and a strong form through the complete knowledge of firm Suksham Ved i.e. Tatvgyan which means by knowing that the bhakti of Niranjan is short-lived, one should search be-

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64 Karm - deeds; the principle - As you do, so you will get.

yond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for the Purna Brahm i.e. the Supreme God.

Gita Adhyay 15 Shlok 4

TatH, padam , tat , parimargitvyam , yasmin , gataaH, na, nivartanti, bhooyH,
Tam , ev, ch, aadhyam , purusham , prpadhye, yatH, prvrttiH, prsrta, puraani|| 4

Translation: When one finds the Tatvdarshi saint (tatH) after that (tat) of that Supreme God (padam) place i.e. Satlok (parimargitvyam) should properly search (yasmin) in which/where (gataaH) having gone, devotees (bhooyaH) again (na, nivartanti) do not return to the world (ch) and (yatH) Parmatma - Param Akshar Brahm, from whom (puraani) ancient (prvrttiH) creation-nature (prsrta) has originated (tam) ignorant (Aadhyam) Aadi Yam i.e. I, Kaal Niranjan (Purusham) of Supreme God (ev) only (prpadhyate) I am in the refuge, and worship Him alone.

Translation: When one finds the Tatvdarshi saint, after that one should properly search for the place i.e. Satlok of that Supreme God. Having gone where, devotees do not return to the world, and the Supreme God/ Parmatma-Param Akshar Brahm, from whom the ancient creation-nature has originated, Ignorant Aadi Yam i.e. I, Kaal Niranjan also am in the refuge of that Supreme God only, and worship Him alone.

Gita Adhyay 15 Shlok 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch,
KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate ||16||

Translation: (Loke) in this world (dwau) two types of (KsharH) perishable (ch) and (AksharH) imperishable (purushau) Gods (ev) likewise (imau) in the loks of these two Gods (sarvani) all (bhootani) the bodies of the living beings (ksharH) perishable (ch) and (kootasthH) the soul (aksharH) imperishable (uchyate) is said to be.

Translation: In this world, there are two types of Gods, Perishable and Imperishable. Likewise, in the loks of these two Gods, the bodies of all the living beings are said to be perishable and the soul, imperishable.

Gita Adhyay 15 Shlok 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrtH,
YaH, loktryam , aavishya, bibharti, avyyaH, iishwarH ||17||

Translation: (UttamH) Supreme (PurushH) God (tu) however (anyaH) is someone else other than the two aforesaid Gods "Kshar Purush

and Akshar Purush" (iti) in reality this (Parmatma) God (udahrtH) is called (yaH) who (loktryam) into the three loks (aavishya) entering (bibharti) maintains / sustains everyone and (avyyaH) eternal (iishwarH) is God (Ishwar means greatest) among the gods i.e. is the Almighty God).

Translation: The Supreme God is, however, someone else other than the two aforesaid Gods "Kshar Purush and Akshar Purush". In reality, He is called God/Parmatma, who by entering into the three loks, nurtures and protects everyone, and is Eternal God (Ishwar means the greatest among the gods i.e. is the Almighty God).

Meaning: God, the giver of the knowledge of Gita, has only told this much that consider this world to be an upside-down tree. The root above (base) is Purna Parmatma. Know the branches etc below as the other parts. A saint, who distinctly knows the description of every part of this world-like tree, is a Tatvdarshi Saint about whom there is a mention in Gita Adhyay 4 Shlok no. 34. In Gita Adhyay 15 Shlok 2, 3, only this much has been told that the three gunas are in the form of branches. Here in this discussion i.e. in Gita, I (the giver of the knowledge of Gita) cannot give you the full information because I do not have knowledge about the beginning and the end of the creation of this world. For that it is said in Gita Adhyay 4 Shlok no. 34 that, gain knowledge about that Purna Parmatma from a Tatvdarshi Saint. In this Gita Adhyay 15 Shlok 1, the identity of that Tatvdarshi Saint has been mentioned that he will give knowledge about every part of the world-like tree. Ask him only. In Gita Adhyay 15 Shlok 4, it is said that after finding that Tatvdarshi Saint, one should search for that Param Pad Parmeshwar (the Supreme God with Supreme State) i.e. one should do sadhna according to the directions of that Tatvdarshi Saint, by which one attains complete salvation (eternal salvation). It has been clarified in Gita Adhyay 15 Shlok 16, 17 that, there are three Gods; one is Kshar Purush (Brahm), second is Akshar Purush (ParBrahm), and third is Param Akshar Purush (Purna Brahm). Kshar Purush and Akshar Purush are actually not eternal/immortal. That Eternal/Immortal God is someone else other than these two. He only by entering into the three worlds/loks, sustains and nurtures everyone.

It has been proved in the above-mentioned Shrimad bhagwat

Gita Adhyay 15, Shlok 1 - 4 and 16, 17 that the root of this upside-down worldly tree is Param Akshar Brahm i.e. Purna Brahm from whom the whole tree gets nourishment. The part of the tree seen just above the ground is called 'trunk' and consider this to be 'Akshar Brahm' i.e. ParBrahm. From that trunk, several bigger branches arise. Consider, one of the bigger branches to be Brahm i.e. Kshar Purush. And from that bigger branch, arise other three smaller branches; consider them to be Brahma, Vishnu and Shiv. Beyond the branches, are the leaves and consider them to be the living beings of this world.

In the aforementioned Gita Adhyay 15, Shlok 16 and 17, it is clear that Kshar Purush (Brahm) and Akshar Purush (ParBrahm) and the material bodies of all the living beings in their loks are perishable and their souls are imperishable; which means that the aforesaid Gods and the living beings under them are perishable. Even though, Akshar Purush (ParBrahm) has been called as imperishable, but, in reality, the Eternal God is someone else other than these two. He, on entering into the three worlds, nurtures and sustains everyone. In the above description, a distinct description of three Gods has been given.

Evidence of Nature's Creation in Holy Bible and Holy Quran Sharif

Its evidence is also present in Holy Bible and Holy Quran Sharif.

In Quran Sharif, there is also knowledge of Holy Bible; therefore, these two scriptures have together proved that who is the Creator of universe and what is He like, and what is His real name?

Holy Bible (Genesis, on page no. 2, A. 1:20 - 2:5)

Sixth Day: - Living beings and Man:

After creating the other living beings, 26. Then God said, "Let us make man in our own image, in our likeness, who will rule over all the creatures. 27. Then, God created man in His own image, in His own image God created him; He created human beings as male and female.

29. God has given human beings, every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it, as food. (He has not allowed them to eat meat.)

Seventh day: - Day of Rest.

God created the entire nature in six days and took rest on the seventh day.

Holy Bible has proved that God has a man-like visible body; who created the entire nature in six days and then took rest.

Holy Quran Sharif (Surat Furqani 25, Aayat no. 52, 58, 59)

Aayat 52: - Fala tutiyal - kafiran va jahid hum bihi jihaadan Kabira (Kabiran) 52

This means that Hazrat Muhammad's Khuda (God) is saying that Oh Prophet! Do not listen to the kafir (disbelievers, who instead of worshipping one God, worship other gods-goddesses and idols etc) because those people do not consider Kabir as the Supreme God. You may remain firm on the basis of this knowledge of Quran given by me that, Kabir only is the Supreme God, and may struggle (Do Not Fight) i.e. remain rigid for Allah Kabir.

Aayat 58: - Va tavakkal alal - harulliji la yamutu va sabbih bihm dihi va kafaa bihi bijunoobi ibadihi Khabira (Kabira) 58

It means that whom Hazrat Muhammad Ji regards as his God, that Allah (God) is referring to some other Supreme God that Oh Prophet! Have faith in that God Kabir, who met you in the form of a *Jinda Mahatma*[65]. He is never going to die i.e. is eternal in reality.

And celebrate His sacred glory with praise; that Kabir Allah (God Kabir/ KavirDev) is worthy of being worshipped and is the destroyer of all the sins of His worshippers.

Aayat 59: - All ji khalakassmaavaati val arj va ma bainhuma fi sittati ayyaamin summastwa alal arshi arrh maanu fs al bihi Khabiran (Kabiran) ||59||

It means that the God (Allah), who is narrating Quran Sharif, is telling Hazrat Muhammad that, He is the same God Kabir, who created the entire nature, whatever is between the Earth and Sky in six days, and on the seventh day, sat on the throne in His Satlok above. Ask a (Baakhabar one who is fully acquainted with Him) Tatvdarshi Saint for the information about Him.

To know about the real knowledge of that Supreme God and how one can attain Him, ask a Tatvdarshi Saint (Baakhabar); I do

65 A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head

not know.

The Holy Scriptures of both the above-mentioned religions (Christianity and Islam) have also jointly proved that the Creator of the entire nature, the Destroyer of all sins, the Almighty, Eternal God is in visible human-like form and resides in Satlok. His name is Kabir, and is also called 'Allahu Akbiru'.

Respected Dharam Das Ji asked worshippable God Kabir that Oh Almighty! To date, no one ever gave this Tatvgyan (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and the four Holy Kateb (Quran Sharif etc) are fallacious. Supreme God said: -

Kabir, bed kateb jhoothe nahin bhaai, jhoothe hain jo samjhe nahin||

It means that the four Vedas (Rigved - Atharvaved - Yajurved - Samved) and the four Holy Kateb (Quran Sharif - Jabur - Tauraat - Angel) are not wrong. But those who could not comprehend them are ignorant.

Nature's Creation in Worshippable Supreme God Kabir (Kavir Dev) Ji's Sacred Speech

Important: - The following sacred speech was delivered by the most worshippable Supreme God Kabir Ji (KavirDev) between year 1403 {when Venerable KavirDev (Supreme God Kabir) turned five in His divine body} and year 1518 {when KavirDev (Supreme God Kabir) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das-devotee) Respected Dharamdas Ji, and Dhani Dharmdas Ji had written it. But the ignorant gurus (quacks) of the holy Hindus and holy Muslims of that time said, "This weaver (Dhaanak) Kabir is a lier. The names of the mother-father of Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji are not given in any of the true scriptures. These three gods are immortal; they do not have birth and death. Nor is there any evidence of God Kabir in Holy Vedas and Holy Quran Sharif etc and it is written that God is formless. We read it daily." The innocent souls believed those cunning gurus, thinking that they must be definitely telling the truth, because this weaver Kabir is illiterate and our gurujis are literate.

Today the same truth is coming into light and the true Holy Scrip-

tures of all the religions are its proof. This proves that the Purna Parmeshwar/Supreme God, the Creator of the entire nature, the Master of the lineage and the Omniscient God, is KavirDev (Supreme God Kabir) only, who appeared on a lotus flower in a pond in Kashi (Banaras) city. He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real-Tatv) knowledge about the nature created by Him, went to Satlok with His body.

Dear Readers, please read the following sacred speech, delivered by Supreme God Kabir Ji.

Dharmdas yeh jag bauraan | koi na jaane pad nirvana ||
Yahi kaaran main katha pasaara | jagse kahiyo Ram niyaara ||
Yahi gyan jag jeev sunaao | sab jeevon ka bharam nashaao ||
Ab main tumse kahon chitaai | treydevan ki utpatti bhaai ||
Kuchh sankshep kahon guhraai | sab sanshay tumhre mit jaai ||
Bharam gaye jag ved puraana | Aadi Ram ka bhed na jaana ||
Ram Ram sab jagat bakhaane | Aadi Ram koi birla jaane ||
Gyaani sune so hirdae lagaai | murkh sune so gamya na paai ||
Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan ||
Pahile kinh Niranjan raai | peechhe se Maya upjaai ||
Maya roop dekh ati shobha | Dev Niranjan tan man lobha ||
Kaamdev Dharmrai sataaye | Devi ko turatahi dhar khaaye||
Pet se Devi kari pukaara | Sahab mera karo ubaara ||
Ter suni tab hum tahaan aaye | Ashtangi ko band chhudaaye ||
Satlok mein kinha durachaari | Kaal Niranjan dinha nikaari ||
Maya samet diya bhagaai | solanh sankh kos doori par aai ||
Ashtangi aur Kaal ab doi | mand karam se gaye bigoi ||
Dharmrai ko hikmat kinha | nakh rekha se bhag kar linha ||
Dharmrai kinhaan bhog vilaasa | Maya ko rahi tab aasa ||
Teen putr Ashtangi jaaye| Brahma Vishnu Shiv naam dharaaye||
Teen Dev vistaar chalaaye | in mein yeh jag dhokha khaaye ||
Purush gamya kaise ko pave | Kaal Niranjan jag bharmaavae||
Teen lok apne sut dinha | sunn Niranjan baasa linha ||
Alakh Niranjan sunn thikaana | Brahma Vishnu Shiv bhed na jaana||
Teen Dev so unko dhaavein | Niranjan ka ve paar na paavein ||
Alakh Niranjan bada batpaara| teen lok jiv kinh ahaara ||

Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||
Tinke sut hain teeno deva | aandhar jeev karat hain sewa||
Akaal Purush kaahu nahin chinha | Kaal paaye sabhi gah linha||
Brahm Kaal sakal jag jaane | Aadi Brahm ko na pahichaane ||
Teeno Dev aur autaara | taako bhaje sakal sansaara ||
Teeno gun ka yeh vistaara | Dharmdas main kahon pukaara ||
Gun teeno ki bhakti mein, bhool paro sansaar ||
Kahae Kabir nij naam bin, kaise utrain paar ||

In the aforesaid sacred speech, Supreme God Kabir Ji is saying to His personal disciple, Shri Dharmdas Ji that Dharmdas, this whole world is perplexed because of lack of the Tatvgyan (true spiritual knowledge). No one is aware of the true path of complete salvation or has the complete knowledge of the creation of nature. Therefore, let me tell you the true story of the nature created by me. The wise men will understand quickly. But, those who will not accept it even after seeing all the evidence are ignorant and are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how were the three gods (Brahma Ji, Vishnu Ji and Shiv Ji) born? Their mother is Ashtangi (Durga) and father is Jyoti Niranjan (Brahm-Kaal). At first, Brahm was born from an egg. Then, Durga was created. On getting attracted towards Durga's looks, Kaal (Brahm) misbehaved with her. Durga (Prakrit) then took refuge in his stomach. I went there, where Jyoti Niranjan Kaal was present. I took out Bhavani (Durga) from Brahm's stomach and sent them 16 *sankh*[66] *Kos*[67] away along with the 21 brahmands. Jyoti Niranjan did intercourse with Prakriti Devi (Durga). From their union, the three gunas [Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji] were born. All the living beings are held in Kaal's trap because of worshipping these three Gunas only (Rajgun - Brahma Ji, Satgun - Vishnu Ji, and Tamgun - Shiv Ji). How can they achieve complete salvation unless they get the real Mantra?

Important: Dear readers, please think that the unknowledgeable saints described the state of Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji as eternal. The entire Hindu society todate kept consid-

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66 Sankh = One hundred Padam = 10^{17} (One Hundred Quadrillion)

67 A measure of distance; one Kos = 3 k.m.

ering these three gods to be changeless, eternal and free from birth-death; whereas, these three are perishable. Their father is Kaal-form Brahm and mother is Durga (Prakriti/Ashtangi) as you have read in the previous evidence. This knowledge is also present in our scriptures, but the unknowledgeable gurus, rishis and saints of the Hindu society do not have knowledge. A teacher, who is not even acquainted with the syllabus, is not right (is not learned); he is the enemy of the future of the students. Similarly, the gurus (spiritual leaders) who uptil now did not even know that who the mother-father of Shri Brahma, Shri Vishnu and Shri Shiv Ji are, those gurus, rishis, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (lokved i.e. baseless stories), filled the entire devotee community with ignorance. By making them do worship opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete salvation) of the Supreme God and ruined everyone's human birth because this only is evident in Shrimad bhagwat Gita Adhyay 16 Shlok 23, 24 that he who, abandoning the injunctions of the scriptures, follows arbitrary way of worship, he does not obtain any benefit. Since 1403 only, Supreme God Kabir Ji had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani/Speech). But those unknowledgeable gurus did not let this knowledge go to the devotee society, which is now coming out. It has been proved from this that Supreme God KavirDev (God Kabir) had Himself come in the form of a Tatvdarshi Saint (Satguru).

Evidence of Nature's Creation in Respected Garibdas Ji's Sacred Speech

Aadi Ramaini (Sad´Granth, page no. 690 to 692)

Aadi ramaini adli saara | ja din hote dhundhukaara ||1||
Sat Purush kinha prakaasha | ham hote takhat Kabir khawaasa ||2||
Man mohini sirji Maya | SatPurush ek khyaal banaaya ||3||
Dharmrai sirje darbaani | chausath jugtap sewa thaani ||4||
Purush prithvi jaaku dinhi raaj karo| deva aadhini ||5||
Brahmand ikees raaj tumh dinha | man ki ichchha sab jug linha ||6||
Maya mool roop ek chhaaja | mohi liye jinhu dharmraja ||7||
Dharm ka man chanchal chit |dhaarya man Maya ka roop bichaara|| 8||

Chanchal cheri chapal chiraaga | ya ke parse sarbas jaaga || 9||
Dharmrai kiya man ka bhaagi | vishya vaasna sang se jaagi ||10||
Aadi Purush adli anraagi | Dharmrai diya dil se tyaagi ||11 ||
Purush lok se diya dhahi agam deep chali aaye bhaai ||12 ||
Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13 ||
Dharmrai bole darbaani | suno Sahaj das brahmgyaani ||14 ||
Chausath jug hum sewa kinhi | Purush prithvi hum kun dinhi ||15||
Chanchal roop bhya man baura | manmohini thagiya bhaunra||16||
SatPurush ke na man bhaaye | Purush lok se hum chali aaye ||17 ||
Agar deep sunat badbhaagi | Sahaj das meto man paagi ||18 ||
Bole Sahajdas dil daani | hum to chaakar Sat Sahdaani ||19||
SatPurush se araj gujaarun | jab tumhara bivaan utaarun || 20||
Sahaj das ko kiya piyaana | Satyalok liya pravaana ||21 ||
SatPurush Sahib sarbangi | avigat adli achal abhangi ||22 ||
Dharmrai tumhra darbani | agam deep chali gaye praani ||23 ||
Kaun hukam kari awaaja | kahan pathaavau us dharmraja ||24 ||
Bhai awaaj adli ik saacha | vishya lok ja tinyu baacha ||25 ||
Sahaj vimaan chale adhikaai | chhin mein agar deep chali aai ||26||
Humto araj kari anraagi | tumh vishya lok jaavo badbhaagi ||27||
Dharmrai ke chale | vimaana maansarover aaye praana ||28 ||
Maansarover rahan na paaye | darae Kabira thaana laaye ||29 ||
Banknaal ki vishmi baati | tahaan Kabira roki ghaati ||30||
In paanchon mili jagat bandhaana | lakh chauraasi jeev sataana ||31||
Brahma Vishnu Maheshwar Maya |Dharmrai ka raaj pathaaya ||32||
Yauh khokha pur jhoothi baaji | bhisti baikunth dgaasi saaji ||33||
Krtim jeev bhulaane bhaai | nij ghar ki to khabri na paai ||34||
Sawa laakh upjein nit hansa | ek laakh vinshein nit ansa ||35||
Upti khapti parlay feri | harsh shok jaura jam jeri ||36 ||
Paanchon Tatv hain parlay maanhi | satvagun rajgun tamgun jhaanyi ||37||
Aathon ang mili hai Maya | pind brahmand sakal bharmaaya || 38||
Ya mein surati shabd ki dori | pind brahmand lagi hai khori ||39||
Shwaasa paaras man gah raakho | kholhi kapaat amiras chaakho||40||
Sunaau hans shabd sun daasa | agam deep hai ag hai baasa||41||
Bhawsaagar jam dand jamaana | dharmrai ka hai talbaana ||42||
Paancho oopar pad ki nagri | baat bihangam banki dagri ||43||
Humra dharmrai so daava | bhawsaagar mein jeev bharmaava||44

Hum to kahain agam ki baani | jahaan avigat adli aap binaani ||45||
Bandi chhor hamaara naamam | ajar amar hai asthir thaamam || 46 ||
Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye ||47||
Jo koi maane shabd hamaara | bhawsaagar nahin bharmein dhaara || 48||
Ya mein surati shabd ka lekha | tan andar man kaho kinhi dekha ||49||
Das Garib agam ki baani | khoja hansa shabd sehdaani ||50||

The meaning of the aforesaid sacred speech is that Respected Garib Das Ji is saying that earlier there was only darkness here and the Supreme God Kabir Ji was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti Niranjan. Then, He gave him 21 brahmands in return for his meditation. After that, He created Maya (Prakriti). Jyoti Niranjan (Brahm) got attracted towards young Durga's (Prakriti) looks, and tried to rape her. Brahm got its punishment. He was expelled from Satlok and was also cursed that he would eat one-lakh human beings and produce a lakh and a quarter daily.

Here, all the living beings are suffering from the agony of birth and death. If anybody will obtain the real Mantra (Sachcha naam/ true naam jaap Mantra) of the Supreme God from us, then we will liberate him from Kaal's bondage. Our name is 'Bandichhor' (Liberator from prison). Respected Garibdas Ji is saying on the behalf of his Guru and God, Kabir Sahib Ji that, obtain the true Mantra i.e. Satyanaam and Saarshabd; you will achieve complete salvation. Otherwise, snared by the sweet talks of fake saints and priests, you will remain held in Kaal's trap by doing worship against the scriptures. And then will bear hardships one after another.

Speech of Garibdas Ji Maharaj
(Excerpt from Sat Granth Sahib, Page no. 690)

Maya Aadi Niranjan bhaai, apne jaaye aape khaai ||
Brahma Vishnu Maheshwar chela, om sohM ka hai khela ||
Sikhar sunn mein Dharm anyaayi, jin shakti daayan mehal pathaai ||
Laakh graas nit uth dooti, Maya Aadi takhat ki kooti ||
Sawa laakh ghadiye nit bhaande, hansa utpati parlay daande ||
Ye teeno chela batpaari, sirje purusha sirji naari ||
Khokhapur mein jeev bhulaaye, swapna bahist vaikunth banaaye||
Yo harhat ka kua loi, ya gal bandhya hai sab koi ||
Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

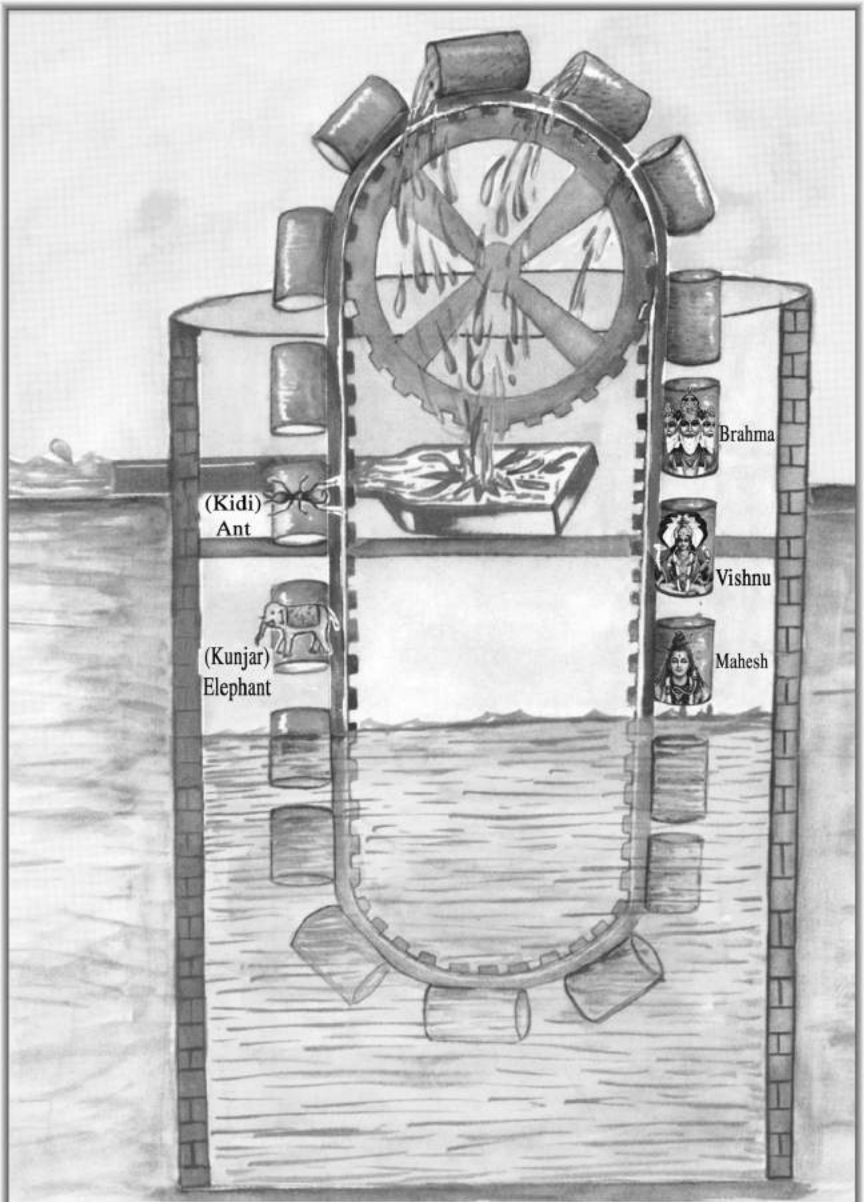
Arab aleel indra hai bhaai, harhat dori bandhe sab aai ||
Shesh Mahesh ganeshwar taahi, harhat dori bandhe sab aahi ||
Shukradik brahmadik deva, harhat dori bandhe sab khewa ||
Kotik karta firta dekhya, harhat dori kahoon sun lekha ||
Chaturbhuji bhagwan kahaavain, harhat dori bandhe sab aavain ||
Yo hai khokhapur ka kua, ya mein pada so nishchay muwa ||

The three gods (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv) under the influence of Jyoti Niranjan (Kaal), by glorifying themselves, make the living beings wander in heaven, hell and in this *Bhavsagar*[68] (in the 84 lakh births of various living beings). Jyoti Niranjan produces living beings through his Maya like a female snake and then kills them. Just as a female snake makes a coil with its tail around its eggs and then hits the eggs with its hood. Because of which the egg breaks and the offspring comes out of it. The female snake eats it. Many eggs break while hitting with the hood because the female snake has many eggs. Offsprings come out of the broken eggs, and if any offspring gets out of the snake's coil, then that offspring is saved; otherwise, the female snake does not spare it inside the coil. The female snake eats all the offsprings within its coil.

Maya kaali nagini, apne jaaye khaat Kundali mein chhode nahin, sau baton ki baat

Kaal's trap is like this. Even if we do bhakti upto Niranjan after taking naam from a Complete Saint, we cannot get out of his coil (twenty-one brahmands). Even, Brahma, Vishnu, Mahesh and Aadi Maya Sheranwali, themselves are in Niranjan's coil (trap). These poor souls come as incarnations and keep revolving in birth and death. Therefore, think that Dhruv, Prahlad and Sukhdev Rishi chanted 'SohM' Mantra, but even they did not get liberated. Because in Vishnu Puran, Part One, Adhyay 12, Shlok 93, on Page 51, it is written that Dhruv got liberated only for one Kalp i.e. for only one thousand Chaturyug. Therefore, all these remained in Kaal lok only. Even, the devotees who chant 'Om Bhagwate VasudevayH NamH' are doing bhakti upto Shri Krishna only, and they too cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshippable God Kabir Ji and

[68] Ocean of world



Yo harhat ka kua loi, ya gal bandhya hai sab koi |
Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

Wheel of Birth-Death in Kaal-Lok

Respected Garib Das Ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind Karta ho ho avtare, bahur pade jag fandh

A living being can become liberated only by doing *bhakti*[69] of SatPurush Kabir Ji.

Until a living being returns to Satlok, he will keep performing actions in Kaal lok in this very way and after spending his earnings of Naam and meritorious acts like charity etc in heaven-like restaurants, on the basis of his actions will again keep revolving in Kaal lok to suffer in the bodies of 84 lakh types of living beings. Crores of Govinds (Brahma, Vishnu and Shiv) have died after being born from Maya (Durga). They had come as incarnations of God. Then binding in the bondage of actions, bearing the results of their deeds went into the 84 lakh births of various living beings. Like, god Vishnu was cursed by Devrishi Narad. Vishnu then took birth as Ramchandra in Ayodhya and killed Baali in that lifetime. To bear the punishment of that deed, Krishna was born (another incarnation of Vishnu only). Then the soul of Baali became a hunter and took his revenge from Shri Krishna. He hit Shri Krishna ji in his foot with a venomous arrow and killed Krishna ji.

Maharaj Garibdas Ji Sahib says in his speech: -

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye ||
In paancho mil parpanch banaaya, vaani humri lahiye ||
In paancho mil jeev atkaaye, jugan-jugan hum aan chhutaaye ||
Bandichhor hamaara naamam, ajar amar hai asthir thaamam ||
Peer paigambar kutub auliya, sur nar munijan gyaani ||
Yeta ko to raah na paaya, jam ke bandhe praani ||
Dharmrai ki dhooma-dhaami, jam par jang chalaaun ||
Jora ko to jaan na doonga, baandh adal ghar lyaaun ||
Kaal Akaal dohun ko mosun, Mahakaal sir mundun ||
Main to takht hazoori hukmi, chor khoj koon dhoondhu ||
Moola Maya mag mein baithi, hansa chun-chun khaayi ||
Jyoti swaroopi bhya Niranjan, main hi karta bhaai ||
Sahas athaasi deep munishwar, bandhe moola dori ||

[69] Worship

Etyan mein jam ka talbaana, chaliye Purush kishori ||
Moola ka to maatha daagun, sat ki mohar karoonga ||
Purush deep koon hans chalaaoon, daraa na rokan doonga ||
Hum to Bandichhor kahaavan, dharmrai hai chakvae ||
Satlok ki sakal sunaava, vaani hamri akhvae ||
Nau lakh pattan oopar khelun, saahdarey koon rokoon ||
Dwaadas koti katak sab kaatoon, hans pathaaun mokhu ||
Choudah bhuvan gaman hai mera, jal thal mein sarbangi ||
Khaalik khalak khalak mein khaalik, avigat achal abhangi ||
Agar aleel chakra hai mera, jit se hum chal aaye ||
Paancho par parwaana mera, bandhi chhutaavan dhaaye ||
Jahaan omkaar Niranjan naahi, Brahma Vishnu Ved nahi jaahin ||
Jahaan karta nahin jaan bhagwaana, kaaya Maya pind nahin praana ||
Paanch tatv teeno gun naahi, jora Kaal deep nahin jaahin ||
Amar karoon Satlok pathaoon, taatain Bandichhor kahaaoon ||

Respected Garibdas Ji, describing the glory of Supreme God Kabir (KavirDev) is saying that our God Kavir (KavirDev) is 'Bandi Chhor' (the Liberator from prison). The meaning of Bandi Chhor is, one who rescues from Kaal's jail. All the living beings in the twenty-one brahmands of Kaal-Brahm are the captives of Kaal because of their sins. Supreme (Kavirdev) God Kabir destroys all the sins. Neither can Brahm obliterate the sins, nor ParBrahm, nor Brahma, Vishnu and Shiv. They can only give the results of one's actions. Therefore, it is written in Yajurved Adhyay 5, Mantra 32: 'Kaviranghaariasi', KavirDev is the enemy of sins; 'Bhambhaariasi', is the enemy of bondage i.e. is Bandi Chhor (the Liberator from prison).

SatPurush KavirDev (God Kabir) is above all these five (Brahma-Vishnu-Shiv-Maya and Dharmrai) and is the Master of Satlok. All the rest of the gods, ParBrahm, Brahm, and Brahma, Vishnu, Shiv Ji and Aadi Maya, are perishable gods. All these and their loks will finish in Mahapralay (the great destruction). Their age is several thousand times more than that of a common living being. But the time, which has been predetermined, will definitely come to an end one day.

Respected Garib Das Ji Maharaj says:

Shiv Brahma ka raaj, Indra ginti kahaan chaar mukti vaikunth samajh, yeta lhya
Sankh jugan ki juni, umra bad dhaariya ja janani kurbaan, su kaagaj paariya
Yeti umr buland maraega ant re Satguru lage na kaan, na bhente sant re ||

Even if one has a long life of sankh yugas (ages), it will definitely end one day. If we will take *Naam-daan*[70] from Sat Purush God Kabir's (KavirDev) representative Purna Sant (Complete Saint/ Guru), who gives mantra of three words (in which one is Om and Tat´ + Sat´ are coded) and who himself has the permission to give naam-daan from a Complete Saint, and then if we will make the earnings of naam, then we can become the deserving hans of Satlok. A long life is useless without true way of worship because there is nothing but misery in Niranjan's lok.

Kabir, jeevna to thoda hi bhala, jae Sat´ sumran hoye |
Laakh varsh ka jeevna, lekhe dharey na koye ||

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is a SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, [Brahm's (Kaal's) 21 brahmands and the loks of Brahma, Vishnu, Shiv, and Shakti and the seven sankh brahmands of Parbrahm and all the other brahmands] come under Him. One can go to Satlok with Satnaam and Saarnaam's jaap and these can be obtained from a Purna Guru (a Complete Guru). A soul, which goes to Sachchkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different-different names. Like, He is sitting in Alakh lok as Alakh Purush; in Agam lok as Agam Purush and in Anami/Akah lok as Anami Purush. These are titles of His Posts, but the real name of that Purna Purush/Supreme God is Kavir Dev (in different languages is also called Kabir Sahib / God Kabir).

Indication of Nature's Creation in Respected Nanak Sahib ji's Speech

Shri Nanak Ji's sacred speech, Mehla 1, Raag Bilaavalu, Ansh

[70] Initiation

1 (Guru Granth Sahib, Page no. 839)

Aape sachu keeaa kar jodi, andaj fodi jodi vichhod ||

Dharti aakaash keeye baisan kau thaau, raati dinantu keeye bhau-bhaau

Jin keeye kari vekhanhaara || (3)||

Tritiaa Brahma-Bisnu-Mahesa, Devi Dev upaaye vesa || (4)||

Paoon paani agni bisraaoo, taahi Niranjan saacho naaoo ||

Tisu mahi manuaa rahiaa liv laai, pranvati Nanaku Kaalu na khaai ||(10)||

The meaning of the aforesaid speech is that the true God (SatPurush) has Himself created the entire nature with His own hands. He Himself created the egg, broke it, and then Jyoti Niranjan came out of it. That same Supreme God created the five elements, earth, sky, air, water etc. for all the living beings to reside in. He Himself is the witness of the nature created by Him. Nobody else can give the correct information. Then after Niranjan, who came out of the broken egg, the three, Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji, were born. Then, other gods and goddesses and infinite living beings were born. Later, six Shastra (scriptures) and 18 Purans were formed, based on the life histories of other gods and experiences of other rishis (sages). Shri Guru Nanak Dev Ji is saying that Kaal does not eat that living being who solely worships the Supreme God by His true naam (Satyanaam) and (pranvati) abides by the rules directed by the Guruji.

Raag Maaru (Ansh) sacred speech, Mehla 1 (Guru Granth, Page no.1037)

Sunhu Brahma, Bisnu, Mahesu upaaye, sune varte jug sabaaye ||

Isu pad bichaare so janu pura, tis miliye bharmu chukaaida ||(3)||

Saam vedu, rugu- jujaru-atharbanu, brahme mukh maaiaa hai traigun||

Taa kee keemat kahi na sakae, ko tiu bole jiu bulaaida|| (6)||

The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and will tell who came out of the two-halved egg and created the Brahm lok in the vacuum space i.e. gave rise to Brahma, Vishnu and Shiv in a secret place, and who is that God who made Brahm (Kaal) narrate the four Vedas (Holy Rigved, Yajurved, Samved and Atharvaved) and that the Supreme God makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowl-

edge, then go to him. He who clears up all your doubts, only he is a Complete Saint i.e. is Tatvdarshi.

Shri Guru Granth Sahib, page no. 929, sacred speech of Shri Nanak Sahib Ji, Raag Ramkali, Mehla 1, Dakhni Omkaar

Omkaari Brahma utpati | omkaaru kiaa jini chit |omkaari sael jug bhaye | omkaari bed nirmaye |omkaari sabdi udhre | omkaari gurumukhi tare | onam akhar sunhu bichaaru | onam akhru tribhuvan saaru |

In the aforesaid sacred speech, Shri Nanak Ji is saying that Brahma Ji was born from Omkaar i.e. Jyoti Niranjan (Kaal). After wandering for many yugas, Omkaar (Brahm) produced Vedas, which were obtained by Brahma Ji. Only 'Om ' mantra is the actual mantra for the devotion of the three loks. One is salvaged by doing jaap of this 'Om ' shabd after taking updesh from a Complete Saint i.e. by acquiring a Guru.

Important: Shri Nanak Ji has given secretive description of the three mantras (Om + Tat + Sat) in several places. Only a Complete Saint (Tatvdarshi) can understand this and the method of the jaap of the three mantras is explained only to the Updeshi (follower, disciple).

(Page no. 1038)

Uttam Satiguru purush niraale, sabdi ratey hari ras matvaale ||

Ridhi, budhi, sidhi, giaan guru te paaiye, poore bhaag milaaida || (15)||

Satiguru te paaye bichaara, sun samaadhi sache gharbaara ||

Nanak nirmal naadu sabad dhuni, sachu ramae naami samaaida (17)| 5| 17|

The meaning of the aforesaid sacred speech is that the Saguru who imparts the real knowledge is unique. He only chants Naam mantra and does not teach any other *__Hathyog__*[71] sadhna. Even if you want wealth, position, wisdom or the power of bhakti, then also, only a Complete Saint can fully provide the knowledge of the path of true bhakti. Such a Complete Saint is found with great fortune. Only that Complete Saint will tell that God has already created our real home (Satlok) in the (Sunn) vacuum place above. In that place, a sound of the real Saarnaam is going on. One can achieve that blissful state,

[71] Meditation by forcefully sitting in one place

which means, can reside in that real happiness-giving place by the Saarshabd of the Eternal God, and not by other naams and incomplete gurus.

Aanshik sacred speech, Mehla 1 (Shri Guru Granth, page no. 359-360)

Siv nagri mahi aasni baesau Kalap tyaagi vaadM ||(1)||
Sindi sabad sada dhuni sohae ahinisi poorae naadM ||(2)||
Hari kirti reh raasi hamaari guru mukh panth ateetaM ||(3)||
Sagli joti hamaari samiaa nana varan anekaM ||
Keh Nanak suni Bharthari jogi Paarbrahm liv ekaM ||(4)||

The essence of the above-mentioned sacred speech is that Shri Nanak Sahib Ji is saying, "Oh, Bharthari Yogi Ji, your sadhna is upto god Shiv, and because of that you have acquired a place in Shiv nagri (city). The 'Singi' shabd etc which is going on in your body is of these lotuses' only, and is being audible in the body from every god's lok like in a television.

I (Nanak Ji) focus with undivided mind only on one God PaarBrahm i.e. the Supreme God, who is beyond everyone, and is someone else.

I do not show off externally (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be children of one Supreme God (SatPurush). Everyone is functional by His power only. My mudra (revenue) is to chant true Naam after acquiring it from a Complete Guru, and my baana (attire) is forgiveness. I am a worshipper of the Supreme God and the path of Bhakti of Complete Satguru is different from yours."

Amrit Vaani, Raag Aasa, Mehla 1 (Shri Guru Granth, page no. 420)

|| Aasa Mehla1 || jini naamu visaariaa doojae bharmi bhulaai | moolu chhodi daali lagey kiaa paavhi chhai ||1|| Saahibu mera eku hai avru nahin bhaai | kirpa te sukhu paaiaa saache parthaai ||3|| Guru ki sewa so kare jisu aapi karaaye || Nanak siru de chhutiye dargeh pati paaye || 8 || 18 ||

The meaning of the above-mentioned sacred speech is that Shri Nanak Ji is saying that those who forgetting the real naam of Supreme God, are doing jaap of naams of the other gods in misapprehension, they, as if, instead of the root (Supreme God) are watering

(worshipping) the branches (the three Gunas, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv Ji). No happiness can be achieved by that sadhna, which means that if the plant will dry out, then you will not be able to sit in its shade. The essence is that doing baseless bhakti is a useless endeavour. There is no benefit out of it. It is also evident in Holy Gita, Adhyay 16, and Shlok 23-24.

To achieve that Supreme God, one has to leave one's imaginary way of worship; surrender to the Complete Gurudev and chant the true Naam/Mantra. Only then, complete salvation is possible. Otherwise, one will go to hell after death.

(Shri Guru Granth Sahib, page no.843-844)

|| Bilawalu Mehla 1|| main man chaahu ghanaa saachi vigaasi Ram | mohi prem pire prabhu abinaasi Ram || avigato Hari naathu naathah tisae bhaavae so theeye | kirpaalu sada daiaalu daata jiaa andari tu jeeye | main aadhaaru tera tu khasmu mera main taanu takiaa terao | saachi soocha sada Nanak gursabdi jhagru nibero || 4 || 2 ||

In the aforesaid sacred speech Shri Nanak Sahib Ji is saying that the Eternal Supreme God is the Naath of all the naaths i.e. is the God of all the gods (is the Lord/ Master of all gods; Shri Brahma Ji, Shri Vishnu Ji, Shri Shiv Ji, Brahm and ParBrahm). I have imbibed the true naam/mantra (Sachcha Naam) in my heart. Oh Supreme God! You are the basis of everyone's life. You are my Master and I am dependent on you. You only came in the form of Satguru and by giving the decisive knowledge of true bhakti, settled the whole row i.e. resolved all the doubts.

(Shri Guru Granth Sahib, Page no. 721, Raag Tilang, Mehla 1)

Yak arj guftam pesh to dar koon kartaar ||

Hakka Kabir karim tu beaeb Parvardigaar ||

Nanak bugoyad jan tura tere chaakra paakhaak ||

It has been clarified in the aforesaid sacred speech that Oh (Hakka Kabir) Sat Kabir, You are (Koon Kartar) Shabd Swaroopi Ram who does creation by the power of shabd i.e. You are the Creator of the entire nature; You only are (beaeb) flawless (Parwardigaar) Nuturer of all and (Karim) the kind God. I am the

servant of Your servants.

(Shri Guru Granth Sahib, Page no. 24, Raag Siri, Mehla 1)

Tera ek naam taare sansaar, main eho aas eho aadhaar ||

Nanak neech kahe bichaar, yeh dhaanak roop raha Kartar||

It has been proved in the aforesaid sacred speech that the weaver (Dhaanak) in Kashi is the Creator (Kartar) of the entire lineage. With total submission, Shri Nanak Sahib Ji is saying that I am telling the truth that this Dhaanak i.e. Weaver Kabir only is Purna Brahm (SatPurush).

Important: - It has been proved from the indicative knowledge of the above-mentioned evidence that how the nature was created. Now we should attain the Supreme God. This is only possible by taking naam from a Complete Saint (Purna Sant).

A Baseless Story of Nature's Creation by Other Saints

What is the knowledge imparted by the other saints about the nature's creation? Please read below the view points of the saints of Radhaswami Panth and the saints of Dhan-Dhan Satguru Panth regarding the creation of Nature.

Holy book "Jeevan Charitra Param Sant Baba Jaimal Singh Ji Maharaj", Page no. 102-103, "Srishti ki Rachna (Nature's Creation)", Sawan Kripal Publication, Delhi):

("Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok-Alakhlok-Agamlok) ban gaya tatha prakash tatha mandalon ka naad (dhuni) ban gaya.")

"In the beginning, SatPurush was formless, then when He manifested (appeared in form), He became the three pure mandals (Satlok - Alakhlok - Agamlok) above and became light and the sound of mandals."

Holy book "Saarvachan (Nasar)", Publisher - Radhaswami Satsang Sabha, Dyalbaag, Agra, "Srishti Ki Rachna (Nature's Creation)", Page no. 81:

("Pratham dhundhukaar tha. Usmein Purush sunn samaadh mein the. Jab kuchh rachna nahin huyi thi. Fir jab mauj huyi tab shabd prakat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok

aur sab vistaar huya.")

"In the beginning, there was darkness. Purush was in silent meditation in it. At that time, there was no creation. Then when He wished, then Shabd appeared and everything was created from it. First of all, Satlok and then with SatPurush's skill, three loks and everything else developed."

This knowledge is like once a young man went on an interview for a job. The employer asked, "Have you read 'Mahabharat'?" The young man said, "It is on my finger tips". The employer asked, "Tell me the names of the five Pandavs." The young man said that one was Bheem, one was his elder brother, one was younger to him, there was one more and one's name, I have forgotten. The knowledge of the above-mentioned nature's creation is like this.

Some conclusions from the books of the saints, who tell the glory of SatPurush and Satlok and who give five naams (Omkaar - Jyoti Niranjan - Raranka - SohM - Satyanaam) and who give three naams (Akaal Murti - SatPurush - Shabd Swaroopi Ram): -

In Santmat Prakash, Part 3, on page 76, it is written, "Sachkhand or Satnaam is the fourth lok (place)." **Here 'Satnaam' is called a 'Place'. Then on page no. 79 of this holy book, it is written that** "One Ram is 'Dashrat's Son', second Ram is '***Man***[72]', third Ram is 'Brahm', fourth Ram is 'Satnaam', and this is the real Ram."

Then in holy book "Santmat Prakash", Part 1, on page 17, it is written, "that is Satlok, that only is known as Satnaam." **In holy book "Saar Vachan Nasar Yaani Vartik", on page no. 3, it is written that** "Now one should consider that Radhaswami is the highest place, which the saints have described as Satlok and Sachkhand and Saarshabd and Satshabd and Satnaam and SatPurush". **The aforesaid description is also mentioned as it is in holy book "Saar Vachan (Nasar)", published from Agra, on page no. 4.**

Holy book 'Sachkhand Ki Sadak', page no. 226; "The country of saints is Sachkhand or Satlok, it is also known as Satnaam - Satshabd - Saarshabd."

Important: - The aforesaid explanation is like if somebody has neither seen a city in his life, nor a car; neither has seen petrol, nor

[72] Mind

is aware of a driver that who is called a driver. And that person says to other friends that I go to the city, and enjoy sitting in a car. And if the friends ask, "How does a car look like, what is petrol, what is a driver, and how does a city look like? That guruji answers that whether call it a city or a car, it is one and the same thing; city is also a car, petrol is also car only, driver is also the car, and street is also called the car.

Let us ponder: - SatPurush is the Purna Parmatma / the Supreme God; Satnaam is the naam/mantra of those two mantras in which one is Om + Tat is coded. And after this, Saarnaam is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for doing sumiran. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.

Who is the Master of the Lineage and What is He like?

Whichever pious souls attained God, they told that the Master of the lineage is One. He has a human-like visible body consisting of light. The light of whose one hair follicle is more than the combined light of crore suns and crore moons. He only has acquired various forms. The real name of God in different native languages is KavirDev (in Sanskrit language in the Vedas), Hakka Kabir (in regional language in Guru Granth Sahib on page no. 721), Sat Kabir (in native language in Shri Dharmdas ji's speech), Bandichhor Kabir (in native language in Sad Granth of Sant Garibdas ji), Kabira, Kabiran and Khabira or Khabiran (in regional Arabic language in Shri Quran Sharif Surat Furqani no. 25, Aayat no. 19, 21, 52, 58, 59). This Supreme God's synonymous / similar names are Anami Purush, Agam Purush, Alakh Purush, SatPurush, Akaal Moorti, Shabd Swaroopi Ram, Purna Brahm, Param Akshar Brahm etc. For instance, the name of the body of the prime minister of a country is something else and other similar names, Pradhaan Mantri, Prime Minister are separate. Like, the Prime Minister of India keeps the Department of Home Ministry with him. When he signs on the documents of that department, he plays the role of a Home Minister, and even writes his designation as a Home Minister; the signature is same. In a similar manner, we have to understand the power of God.

The saints and sages, who did not attain God, have described their final experience that only the light of God can be seen. God cannot be seen because He does not have any form, and hearing the sound etc in the body is the achievement of the Bhakti of God.

Let us ponder: Like, a blind man, who has proven himself to be the one with eyes amongst other blind men, says that the light of moon is very pleasing and charming at night. I see it. Other blind disciples asked, "Guru ji, how does a moon look like?" The clever blind man replied, "Moon is formless; it cannot be seen." If someone says that the sun is formless, it cannot be seen. Sun is self-illuminated, only its light can be seen. According to the directions given by guru ji, the disciples gaze in the sky for 2½ hours in the

morning and 2½ hours in the evening, but do not see anything. They decide on their own that Guru is right, but we are not able to complete our sadhna (meditation) for 2½ hours in the morning and evening. That is why we are not able to see the light of the sun and the moon. Based on the description given by the clever Guru ji, crores of blind (lacking knowledge) men become preachers of the description given by that clever blind (lacking knowledge) man. Then someone with eyes tells them that the sun is in form and the light is being emitted from it only. Likewise, the moon is emitting light, you blind men! How can there be brightness at night without the moon? For instance, if someone says that I saw tube light, and then someone asks that how does a tube look like whose light you have seen? He gets the answer that the tube because of being formless is invisible. Only the light can be seen. Please think: how can there be light without a tube?

If someone says that a diamond is self-illuminated, and then also says that only the brightness of the diamond can be seen because the diamond is not visible, then that person is not familiar with a diamond. He has worthlessly become a jeweller. Those who say that God is formless and only consider seeing light and hearing sound as the attainment of God, they are completely unfamiliar with God and bhakti. On requesting them that you have not seen anything, by misleading your followers you are being guilty and neither does your gurudev have the eyes of Tatvgyan, nor you, so do not mislead the people. On this all those blind men devoid of the eyes of wisdom raised sticks saying that you mean that we all are liars and only you are truthful! Today Sant Rampal Ji Maharaj is in a similar state.

How can this debate be concluded that which saint's view points are right and whose are wrong? Let's suppose that five lawyers are expressing their views on a particular crime. One says that section 301 of the constitution will apply to this crime, another says 302, the third person says 304, fourth one says 306 and the fifth lawyer tells 307 to be the correct one.

All these five cannot be right. Only one can be right if his description matches with the country's honourable constitution. If his description is also opposite to the constitution, then all the five law-

yers are wrong. The holy constitution of the country which is acceptable to everyone will decide this. Similarly amongst the different viewpoints and sadhnas (ways of worship) which one is in accordance with the scripture and which one is against the scriptures, only the true Holy Scriptures will decide this, which should be acceptable to everyone. (This evidence is also in Shrimad bhagwat Gita Adhyay 16 Shlok 23-24).

Amongst those eyed men (Complete Saints) who saw the moon (Supreme God), the names of a few are: -

(1) Respected Dharmdas ji (2) Respected Dadu Das Sahib ji (3) Respected Malook Das Sahib ji (4) Respected Garibdas Sahib ji (5) Respected Nanak Sahib ji (6) Respected Gheesa Das Sahib ji etc.

1. Respected Dharmdas Sahib ji of Bandhavgarh, Madhya Pradesh - Supreme God met him in the form of a Jinda Mahatma in Mathura and showed him Satlok. Showing two forms there in Satlok, sat down on the throne of Supreme God in the Jinda form and said to Respected Dharmdas Ji that I myself have gone to Neeru-Neema's house in Kashi (Banaras). I work as a (dhaanak) weaver there. Respected Shri Ramanand ji is my Guru ji. Saying this sent Shri Dharmdas ji's soul back into his body. Shri Dharmdas ji's body remained unconscious for two days and gained consciousness on the third day. On searching in Kashi, he found that this weaver who has come in Kashi is himself the Supreme God (SatPurush). Respected Dharmdas Sahib ji created the true scripture named Holy Kabir Sagar, Kabir Saakhi, Kabir Beejak based upon the eye-witnessed account and the sacred speech spoken from the holy lotus-mouth of the Supreme God. Evidence in sacred speech:

Aaj mohe darshan diyo ji Kabir tek
Satyalok se chal kar aaye, kaatan jam ki janjeer|| 1||
Thaare darshan se mhaare paap katat hain, nirmal hovae ji shareer ||2
Amrit bhojan mhaare Satguru jeemaen, shabd doodh ki kheer ||3||
Hindu ke tum Dev kahaaye, Musalmaan ke peer|| 4||
Dono deen ka jhagda chhid gayaa, tohe na paaye shareer|| 5||
Dharmdas ki arj Gosaain, beda lagaaio parle teer ||6||

2. Respected Dadu Ji, the witness of Kabir Parmeshwar God Kabir (evident in sacred speech) - When Respected Dadu Sahib ji was a seven year old boy, Supreme God met him in the form of a Jinda

Mahatma and took him to Satlok. Dadu ji remained unconscious for three days. Then on gaining consciousness he uttered numerous sacred speeches of the eye-witnessed glory of the Supreme God -

Jin mokun nij naam diya, soi Satguru hamaar ||
dadu doosra koi nahin, Kabir srjan haar ||
Dadu naam Kabir ki, jae koi leve ot ||
unko kabahu laage nahin, Kaal vajr ki chot ||
Dadu naam Kabir ka, sunkar kaanpe Kaal ||
naam bharose jo nar chale, hove na banka baal ||
Jo jo sharan Kabir ke, targaye anant apaar ||
Dadu gun keeta kahe, kahat na aavae paar ||
Kabir karta aap hai, dooja naahin koye ||
Dadu pooran jagat ko, bhakti drdaavan soye ||
Theka pooran hoye jab, sab koi tajae shareer ||
Dadu Kaal ganje nahin, japae jo naam Kabir ||
Aadmi ki aayu ghatae, tab yam ghere aaye ||
sumiran kiya Kabir ka, Dadu liya bachaay ||
Meti diya apraadh sab, aay mile chhanmaanh ||
Dadu sang le chale, Kabir charan ki chhanh ||
Sewak Dev nij charan ka, Dadu apna jaan ||
bhrngi Satya Kabir ne, keenha aap samaan ||
Dadu antargat sada, chhin-chhin sumiran dhyaan ||
vaaru naam Kabir par, pal-pal mera praan ||
Sun-sun saakhi Kabir ki, Kaal navaavae maath ||
dhanya-dhanya ho tin lok mein, Dadu jode haath ||
Kehri naam Kabir ka, visham Kaal gaj raaj ||
Dadu bhajan prataapte, bhaage sunat aavaaj ||
Pal ek naam Kabir ka, Dadu manchit laaye ||
hasti ke ashvaar ko, shwaan Kaal nahin khaay ||
Sumirat naam Kabir ka, katey Kaal ki peer ||
Dadu din din oonche, parmanand sukh seer ||
Dadu naam Kabir ki, jo koi leve ot tinko ||
kabahun na lagaii, Kaal bajr ki chot ||
Aur sant sab koop hain, kete sarita neer ||
Dadu agam apaar hai, dariya Satya Kabir ||
Abhi teri sab mitae, janm maran ki peer ||

swaans uswaans sumirle, Dadu naam Kabir ||
Koi sargun mein reejh raha, koi nirgun thahraaye ||
Dadu gati Kabir ki, mote kahi na jaay ||
Jin moko nij naam dai, Sadguru soi humaar ||
Dadu doosar kaun hai, Kabir sirjan haar ||

3. Respected Malook Das ji, witness of KavirDev - When Shri Malook Das Ji was 42 years old, Supreme God met him and Shri Malook Das ji remained unconscious for two days. Then he uttered the following speech -

Japo re man Satguru naam Kabir || tek ||
Japo re man Satguru naam Kabir ||
Ek samay Guru bansi bajaai kalandri ke teer ||
Sur-nar muni thak gaye, ruk gaya dariya neer ||
Kaanshi taj Guru maghar aaye, dono deen ke peer ||
Koi gaade koi agni jaraavae, dhoonda na paaya shareer ||
Chaar daag se Satguru nyaara, ajro amar shareer ||
Das Malook salook kahat hai, khojo khasam Kabir ||

4. Respected Garibdas Sahib ji of Village Chhudani, District Jhajjar, Haryana (evident in sacred speech) - witness of God Kabir (KavirDev) - Respected Garibdas Sahib ji was born in 1717 A.D. He met God Kabir Ji at the age of 10 years in a field named Nalaa in 1727 A.D. and departed to Satlok in 1778 A.D. God Kabir Ji also met Respected Garibdas ji in an embodied Jinda form. Respected Garibdas ji along with his other fellow milkmen was tending his grazing cattle in his Nalaa field, which is sticking to the boundary of Village Kablana. The milkmen requested Supreme God Kabir who had appeared in the form of a Jinda Mahatma that if you are not going to have food, then have milk because God had said that I have come after having food from my Satlok village. Then, God Kabir ji said that I drink milk of a maiden cow. Child Garibdas ji brought a maiden cow to Supreme God Kabir ji and said that Baba ji, how can this maiden cow give milk? Then KavirDev (Supreme God Kabir) patted on the back of that maiden calf; automatically milk started flowing from the udders of the maiden calf and stopped when the pot became full. Supreme God Kabir ji drank that milk and made child Garibdas ji drink some as prasaad (blessed drink), and

showed him Satlok. Showing His two forms in Satlok then sat on the throne in Jinda form as the Master of all, and said that I myself have lived in Kashi for 120 years as a weaver (dhaanak). I had also met Prophet Muhammad earlier. In Quran Sharif, the words Kabira, Kabiran , Khabira, Khabiran , Allahu Akbar etc point towards me only, and I only met Shri Nanak Ji in form of a Jinda Mahatma on the bank of river Bein {Jinda Mahatmas are in Muslims, who wear a black knee-length cloak (like an overcoat) and wear a conical hat on head}, and I only had met king Shri Abrahim Sultan Adham Ji in Balakh city and Shri Dadu Ji and in all the four Vedas, the names Kavir Agni, KavirDev (KavirangharilH) etc are indicating towards me alone. 'Kabir bed humaara bhed hai, main milu bedon se naahin jaun bed se main miloon, vo bed jaante naahin ll ' **I only was sitting in Satlok much before the Vedas.**

(In Village Chhudani, District Jhajjar, Haryana, even today a memorial is present in that jungle where Sant Garibdas ji had seen and met Supreme God in a human body.) After the departure of the soul of Respected Garibdas ji with God Kabir Bandichhor, the villagers considering him dead, placed him on a pyre and started preparing to cremate him. At that very moment, Supreme God penetrated the soul of Respected Garibdas ji in his body. Ten years old boy Garibdas became alive. Thereafter, he created a book named 'Satgranth' of his sacred speech on the eye-witnessed account of that Supreme God. Evidence in that same sacred speech -

Ajab nagar mein le gaya, humkoon Satguru aan ll
Jhilke bimb agaadh gati, soote chaadar taan ll
Anant koti brahmand ka, ek rati nahin bhaar ll
Satguru Purush Kabir hain, kul ke srjan haar ll
Gaibi khyaal vishaal Satguru, achal digambar ll
theer hai Bhakti het kaaya dhar aaye, avigat Sat Kabir hain ll
Hardam khoj hanoj haajar, trivaini ke teer hain ll
Das Garib tabeeb Satguru, bandichhod Kabir hain ll
Hum Sultani Nanak tare, Dadu koon updesh diya ll
Jaat julaaha bhed nahin paaya, Kashi maahe Kabir hua ll
Sab padvi ke mool hain, sakal siddhi hain teer ll
Garib SatPurush bhajo, avigat kalaa Kabir ll
Jinda jogi Jagat Guru, maalik murshad peer ll

Dahoon deen jhagda mandya, paaya nahin shareer ||
Garib, jis koon kahte Kabir julaaha | Sab gati purna agam agaaha ||

In the aforesaid speech, Respected Garibdas ji Maharaj has made it clear that the weaver (Dhaanak) of Kashi city also gave me naam and conveyed me across (liberated me). This weaver (Dhaanak) of Kashi himself is (SatPurush) Purna Brahm.

Supreme God Kabir himself came in the form of Jinda Mahatma from Satlok and took me to the Ajab Nagar (Strange/remarkable city Satlok). Where there is only happiness, there is no worry; no birth-death; there is no grief of the sufferings in the bodies of other living beings.

This very SatPurush, who had come in Kashi city as a weaver, by appearing at different-different times had conveyed across Respected Shri Abrahim Sultan Adham ji and Respected Dadu Sahib ji and also Respected Nanak Sahib ji by giving them Satnaam. That same KavirDev (God Kabir) whose one hair follicle has brightness similar to that of crores of suns and is visible like a man, by putting another body of faded masses of lights over His actual bright body (bhadra vastra i.e. body of lights) meets us in this mortal world because the naked eyes cannot bear the light of the actual form of that Supreme God.

Respected Garibdas Sahib ji has said in his sacred speech 'Sarv kalaa Satguru Saheb ki, Hari aaye Hariyaane nu 'The meaning is that the area where Supreme God Kavir Hari (KavirDev) came, its name is 'Haryana' i.e. 'a holy place where God came'. Because of which started calling the nearby regions as Hariaana (Haryana). In 1966 A.D. on the division of the Punjab state, this region got the name Hariaana (Haryana). The speech spoken around 236 years ago proved right in 1966 that when the time will come, this region will become popular as the Haryana state, which is clearly evident today.

Therefore, in Guru Granth Sahib, on page no. 721 in his sacred speech, Mehla 1, Shri Nanak ji has stated that -

"Hakka Kabir kareem tu, beaeb Parvardigaar |
Nanak bugoyad janu tura, tere chaakraan paakhaak ||"

Its evidence is also in Guru Granth Sahib, Raag 'Siri' Mehla 1, on Page no. 24, Shabd no. 29 Shabd/Hymn

- Ek suaan dui suaani naal, bhalke bhaunkahi sada biaal ||
Kud chhura mutha murdaar, dhaanak roop raha kartaar || 1 ||
Mae pati ki pandi na karni ki kaar uh bigad roop raha bikraal ||
Tera ek naam taare sansaar, main eho aas eho aadhaar ||
Mukh ninda aakha din raat, par ghar johi neech manaati ||
Kaam krodh tan vasah chandaal, dhaanak roop raha kartaar ||2||
Faahi surat malooki ves, uh thagvaada thaggi des
Kharaa siaana bahuta bhaar, dhaanak roop raha kartaar ||3 ||
Main keeta na jaata haraamkhor, uh kia muh desa dusht chor||
Nanak neech kah bichaar, dhaanak roop raha kartaar || 4||

A few portions of Guru Granth Sahib, Raag Aasaavri, Mehla 1 -
Sahib mera eko hai eko hai bhaai eko hai
Aape roop kare bahu bhaanti, Nanak bapura ev kah|| (page 350)
Jo tin kia so sachu thia, amrit naam Satguru dia || (page 352)
Guru pure te gati mati paai|| (page 353)
Boodat jagu dekhia tau dari bhaage||
Satiguru raakhe se bad bhaage, Nanak guru ki charnon laage ||(page 414)
Main guru poochhia apna saacha bichaari Ram ||(page 439)

In the above-mentioned sacred speech, Shri Nanak Sahib ji is himself accepting that Sahib (God) is only One, and he (Shri Nanak ji) also had a living guru in human form about whom he has said, "I gained Tatvgyan (true spiritual knowledge) from the Complete Guru, and my Guru ji gave (nectar naam) eternal mantra i.e. updesh naam mantra, which provides complete salvation, to me. That same guru of mine acquires different forms i.e. He only is SatPurush; He only acquires Jinda form. He only sitting in the form of a weaver (dhaanak) in Kashi city is also playing the role of an ordinary person i.e. devotee. Seeing the whole world burning in the fire of birth-death and the results of their actions because of doing worship opposite to the scriptures, running with the fear of my life being wasted, I took refuge in Guru ji's feet.

Balihaari Guru aapne diuhaadi sadvaar ||
Jin maanas te devte kiye karat na laagi vaar ||
Aapinae aap saajio aapinae rachio naau ||
Dui kudarti saajiye kari aasnu dhitho chaau ||
Daata karta aapi tu tusi devahi karahi pasaau ||
Tu jaanoi sabhsae de laesahi jind kavaau kari aasnu dhitho chaau|| (page no 463)

The meaning is that the Supreme God assuming a Jinda form came on the bank of river Bein i.e. became known as Jinda, and You yourself creating the two worlds; above (Satlok etc) and below (loks of Brahm and ParBrahm), sitting in form on the throne in Satlok above, are relishing beholding the worlds created by you; and You only are Self-existent (Swayambhu) i.e do not take birth from a mother, You manifest Yourself. This evidence is also in Holy Yajurved Adhyay 40 Mantra 8 that "Kavir maneeshi swayambhuH paribhu vyavdhaata", meaning is that God Kabir is omniscient (the meaning of 'maneeshi' is omniscient) and (is Swayambhu) manifests Himself. He is eternal (Paribhu) i.e. the First God. He is the 'Vyavdhaata' of all the brahmands i.e. is the Creator of all the different loks.

Ehu jeeu bahute janam bharmia, ta satiguru shabd sunaaiya (page 465)

The meaning is that Shri Nanak Sahib ji is saying that this soul of mine kept wandering in the cycle of birth and death for a long time, now the Purna (Complete) Satguru granted me the real naam.

The previous births of Shri Nanak ji are - King Ambreesh in Satyug, King Janak in Tretayug, and then became Shri Nanak ji in Kalyug and there is no count of the births in other life-forms.

God Kabir Ji Explained Tatvgyan[1] to Swami Ramanand Ji

Pandit Swami Ramanand ji was a learned person. He was considered to be deeply-versed in Vedas and Gita ji.

Adopting Ramanand Ji as a Guru at the Age of Five Years

When Supreme God Kabir (KavirDev) turned five in His *leelamay*[2] body, at that time to maintain Guru Maryada (the custom of acquiring a Guru), He did a leela (divine act). He, acquiring the appearance of a 2½-year-old child, before dawn in the darkness, lay down on the steps of Panch-Ganga Ghaat, where Swami Ramanand ji used to go daily to bathe. Shri Ramanand ji was considered to be well-versed in the four Vedas and to be the scholar of Holy Gita ji. Shri Ramanand ji had turned 104 years old. He had stopped the pretentious way of worship which other Pandits had started in Kashi.

[1] Tatvgyan = True Spiritual Knowledge
[2] A disguise to perform wonderous acts at will

Ramanand ji used to advocate way of worship according to the scriptures and used to hold his 52 courts in the entire Kashi. Ramanand ji used to preach way of worship based on the injunctions of Holy Gita ji and Holy Vedas. He used to give jaap updesh of 'Om ' naam.

That day also, when he went to Panch-Ganga Ghaat for bathing, at that time Kabir Sahib was lying on the steps. In the darkness of the Brahm-muhurat (moments just before sunrise) Swami Ramanand ji failed to see Kabir Sahib. The khadaau (sandal) of Ramanand ji's feet hit Kabir Sahib's head. KavirDev started crying like a child. Ramanand ji bent down quickly to find out if the child was hurt and lifted him affectionately. At that moment the kanthi (garland) in Ramanand ji's neck came out and was put in Supreme God KavirDev's neck. Ramanand ji said, "Son, say 'Ram-Ram'. All miseries are removed by Ram's naam; son, say Ram-Ram", and kept his hand over Kabir Sahib's head. Kabir Sahib in a child form became quiet. Then Ramanand ji started taking bath and thought that I will take the child to ashram. And will send him to whosoever he belongs. After taking bath, Ramanand ji saw that the child was not there. Kabir Sahib disappeared from there and came in his hut. Ramanand ji thought that the child must have gone away, now where shall I look for him?

God Kabir Acquiring Two Forms in Swami Ramanand Ji’s Ashram

One day, a disciple of Swami Ramanand ji was delivering discourse somewhere. Kabir Sahib went there. That Rishi ji (sage) was narrating the tale of Shri Vishnu Puran. He was saying that God Vishnu is the creator of the entire nature; he is the sustainer. He only is the Supreme Power who came as incarnation in Ram and Krishna form; he is unborn. Shri Vishnu ji does not have any mother-father. Kavirishwar (Kavir God) listened to the whole account. After the spiritual discourse, Supreme God Kabir said, "Rishi ji, can I ask you a question?" Rishi ji said, "Yes son! Ask." Hundreds of devotees were present there. Kavir Dev said, "You were delivering the discourse from Vishnu Puran that Shri Vishnu ji is a Supreme Power; Brahma and Shiv have originated from him." Rishi ji said, "Whatever I narrate, the same is written in Vishnu Puran." Kabir

Sahib said, "Rishi ji, I have requested you to dispel my doubt, please do not get agitated. One day I had listened to Shiv Puran. In that, that greatman was narrating that Vishnu and Brahma originated from God Shiv. (Evidence: Holy Shiv Puran, Rudr Sanhita, Adhyay 6 and 7, Published from Gita Press Gorakhpur). In Devi Bhagwat's third Skand, it is written that the Goddess is the mother of these three, Brahma-Vishnu-Shiv. These three are mortal, are not eternal." Rishi ji became answerless. Being angry, he said, "Who are you? Whose son are you?" Even before Kabir Sahib could say anything, other devotees started saying, "He is the son of that weaver Neeru." The disciple of Swami Ramanand ji said, "How come you are wearing a kanthi in your neck? (The Vaishnu Sadhus wear a garland of one bead of basil/tulsi in their neck; it is evident from that, that these have taken initiation from Vishnu-succession.) Who is your Gurudev?" Kabir Sahib said, "My Gurudev is the same as yours." That Rishi became very angry and said, "Oh fool! You, son of a low-caste weaver, are addressing my Gurudev as yours. Do you know who my Gurudev is? Shri Shri 1008 Pandit Ramanand ji Acharya. You, son of a weaver! He does not even see inferior people like you and you are saying that you have taken naam (initiation) from him! See, devotees, he is a liar, a fraud. I will go to Gurudev just now and will tell your whole story to him. You, child of a low-caste, insult our Guruji." Kaviragni said, "Alright, tell Gurudev ji." That Rishi ji went and told Shri Ramanand ji, "Gurudev, there is a boy of lower caste. He has disgraced us. He says that Swami Ramanand ji is my Gurudev. Oh Bhagwan (Lord)! It has become difficult for us to go out." Swami Ramanand ji said, "Call him tomorrow morning. Just see how much I will punish him tomorrow in front of you."

Revealing Swami Ramanand Ji's Secret Thought

Next day early morning, ten ignorant men captured God Kabir and presented him before Shri Ramanand ji. To show that I do not even look at people of low-caste, he was telling a lie that he has taken initiation from me, Ramanand ji drew a curtain in front of him. Ramanand ji asked from behind the curtain, "Who are you and what is your caste? Which is your Panth i.e. which God do you worship?"

Ramanand adhikaar suni, julha ak jagdish ||

Das Garib bilamb na, taahi navaavat sheesh 407 ||

Ramanand koon guru kahae, tansain nahin milaat ||

Das Garib darshan bhaye, paede lagi ju laat || 408 ||

Panth chalat thokar lagi, Ramnaam kahi deen ||

Das Garib kasar nahin, seekh laii prbeen ||409 ||

Aada padda laay kari, Ramanand boojhant ||

Das Garib kulang chhabi, adhar daak koodant ||410||

Kaun jaati kul panth hai, kaun tumhaara naam ||

Das Garib adheen gati, bolat hain bali jaanv ||411||

Answer of Kabir ji -

Jaati humaari jagatguru, Parmeshwar pad panth ||

Das Garib likhati parae, naam Niranjan kant ||412 ||

Ramanand ji said :-

Re baalak sun durbuddhi, ghat math tan aakaar ||

Das Garib darad lagya, ho bole sirjanhaar || 413 ||

Tum moman ke paalva, julhae ke ghar baas ||

Das Garib agyaan gati, eta drid vishwaas ||414 ||

Maan badaai chhadi kari, bolau baalak baen ||

Das Garib adham mukhi, eta tum ghat fain || 415 ||

Tark taloosaen boltae, Ramanand sur gyaan ||

Das Garib kujaati hai, aakhar neech nidaan || 423||

Supreme God Kabir Ji (KavirDev) politely replied -

Mahke badan khulaas kar, suni swami prbeen ||

Das Garib mani marae, main aajij aadheen ||428 ||

Main avigat gati saaen parae, chyaari bed saen door ||

Das Garib dashaun disha, sakal sindh bharpoor ||429 ||

Sakal sindh bharpoor hoon, khaalik humra naam ||

Das Garib ajaati hoon, taen joon kahya bali jaanv ||430 ||

Jaati paati mere nahin, nahin basti nahin gaam ||

Das Garib anin gati, nahin humaare naam || 431 ||

Naad bind mere nahin, nahin guda nahin gaat ||

Das Garib shabd sajaa, nahin kisi ka saath ||432 ||

Sab sangi bichhru nahin, Aadi ant bahu jaanhi ||

Das Garib sakal vansu, baahar bheetar maanhi ||433 ||

E swami srshta main, srishti humaarae teer ||

Das Garib adhar basun, avigat satya Kabir ||434 ||

Pauhmi dharni aakaash main, main vyapak sab thaur ||
Das Garib na doosra, hum samtul nahin aur ||436 ||
Hum daasan ke daas hain, karta purush kareem ||
Das Garib avdhoot hum, hum brahmchari seem ||439 ||
Suni Ramanand Ram hum, main baavan narsinh ||
Das Garib kali kali, humhi se Krishna abhang ||440 ||
Humhi se Indra kuber hain, Brahma Bishnu Mahesh ||
Das Garib dharam dhvaja, dharni rasaatal shesh ||447 ||
Suni swami sati bhaakhhoon, jhooth na hamrae rinch ||
Das Garib hum roop bin, aur sakal prpanch ||453 ||
Gota laaun swarg saen, firi paethun paataal ||
Garibdas dhoondhat firun, heere maanik laal ||476 ||
Is dariya kankar bahut, laal kahin kahin thaav ||
Garibdas maanik chugaen, hum murjeeva naanv ||477 ||
Murjeeva maanik chugaen, kankar patthar daari ||
Das Garib dori agam, utro shabd adhaar || 478 ||

If you are asking my caste, then I am Jagatguru (in Vedas, it is written that God Kabir is the Jagatguru who imparts knowledge to the entire creation). What is my Panth (path)? (The path to which God do I show?) In its answer, Kabir ji said, "My Panth is that of Parmeshwar (Supreme God). Ish, Ishwar, Parmeshwar (Brahm, ParBrahm, PurnaBrahm and Kshar Purush, Akshar Purush, Param Akshar Purush). I have come to show the path to that Supreme Power i.e. Parmeshwar who is the Creator of the infinite crore brahmands and is the Sustainer; who has been referred by the names KavirDev, Kaviragni etc in the Vedas.

Please understand the difference between Ish, Ishwar and Parmeshwar.

1. Brahm/Kshar Purush is known as Ish, who is the master of only twenty-one brahmands. 2. ParBrahm/Akshar Purush is known as Ishwar, who is the master of seven sankh brahmands. 3. Purna Brahm/Param Akshar Purush is known as Parmeshwar, who is the Master of the infinite brahmands i.e. is the Master of the lineage, and that is why Kabir Ji said to Swami Ramanand ji that my path is that of attaining Parmeshwar (Supreme God).

It is written in Gita Adhyay 15 Shlok no. 17 that in reality, the Imperishable God is someone else, and He only by entering into the

three loks sustains everyone, and He only is known by the name Eternal God i.e. Parmeshwar. I only am that Parmeshwar (Supreme God). On hearing this, Swami Ramanand ji became very agitated and said, "Oh useless person! You are of a low caste and are making a big statement. You have yourself become God!" Ramanand Ji also abused Kabir Sahib badly. Kabir Sahib said, "Gurudev! You are my Guru ji. Although you are abusing me, I am still relishing it. But what I am saying to you that I am Purna Brahm, there is no doubt about it." On hearing this, Ramanand ji said, "Just wait, it will be a long story with you, you will not listen like this. Let me first do my pooja." Ramanand ji said to his disciples, "Make him sit. My some religious ritual is pending. Let me finish it first. I will deal with him later." What religious act did Ramanand ji perform? He used to make an imaginary idol of God Vishnu ji. The idol used to become visible in front of him (like religious ceremony is performed; first of all, taking off all the clothes of God's idol, bathing him with water, then putting clean clothes on God Thakur ji, putting a garland in the neck, adorn with a tilak, then used to put the crown). Ramanand ji was imagining all this. In imagination, he made an imaginary idol of God. With reverence, as if himself had gone barefoot and brought Ganga-water, adopting such feelings, took off clothes of Thakur ji's idol; then bathed it and put on new clothes. Adorned with a tilak, placed the crown and forgot to put the garland (kanthi). Now if kanthi is not put, then the religious act remains incomplete, and if the crown has been placed, then it can not be removed. If the same day the crown is removed, then the pooja (worship) gets interrupted. Swami Ramanand ji is cursing himself that this much life has passed, I had never committed such a mistake. God, what mistake has been committed by the sinful me today? If I take off the crown, then my pooja gets interrupted. He thought that let me try to put kanthi over the crown (he is imagining all this, there is no idol in front of him and the curtain is drawn; Kabir Sahib is sitting on the other side). The garland got stuck in the crown and was not going any further. Then Ramanand ji thought, "What shall I do now? Oh Lord! Today my whole day has gone wasted. My today's bhakti earnings have become wasted (because one who has a yearning for God, if even a

single daily observance is left, then he feels a great deal of distress. Like, if a person's pocket is picked, then he repents a lot. Similarly, the true devotees of God have this much attachment). In the meantime, Kabir Sahib said, "Swami ji, open the knot of the garland and put it in the neck. Then tie a knot; you will not have to take the crown off." Now what crown was Ramanand ji going to take off, what knot was he going to open. Swami Ramanand ji threw away even the curtain drawn in front of the hut with his own hands and in front of the entire Brahmin community embraced that Supreme God Kabir. Ramanand ji said that oh Bhagwan (Lord)! You have such a soft body like cotton, and my body is like stone. On one side, God is standing and on the other, there is a wall of caste and religion. The God-loving pious souls consider it meritorious to break the artificial wall of the religion. Swami Ramanand ji did the same. Finding Supreme God in front of him, neither did he see the caste, nor religion, nor untouchability, only saw self-welfare. This is called a Brahmin.

Bolat Ramanandji, hum ghar badaa sukaal ||
Garibdas pooja karaen, mukut fahi jadi maal ||479 ||
Sewa karoun sambhaal kari, suni swami sur gyaan ||
Garibdas shir mukut dhari, mala atki jaan ||480 ||
Swami ghundi kholi kari, firi mala gal daar ||
Garibdas is bhajan koon, jaanat hai kartaar ||481 ||
Dyoudhi padda doori kari, liya kanth lagaay ||
Garibdas gujri bauhat, badnae badan milaay ||482 ||

Swami Ramanand ji said, "Oh Kabir Lord, why did you tell a lie?" Kabir Sahib said, "Which lie, Swami ji?" Swami Ramanand ji said, "You were saying that you have taken naam (initiation) from me. When did you take initiation from me?" Kabir Sahib replied, "Once, you had gone to Panch-Ganga Ghaat for bathing. I was lying over there. The khadaau of your feet had hit me on my head, then you had said that son, say Ram-Ram." Ramanand ji said, "Yes, now I remember something. But that was a very small child (because at that time 5-year-old children used to grow up quite a lot, and there was a double difference between the bodies of a 5-year-old child and a 2½-years-old child)." Kabir Sahib said, "Swami ji, look, was I like this?" He was also standing in front of Swami ji, and acquiring an-

other appearance of a 2½-year-old child sat down on a cot of a servant laid there." Now Ramanand ji looked six times on one side and six times on the other. Then rubbing his eyes saw again if his eyes were misleading him. In this way while he was seeing, the smaller form of Kabir Sahib rose and vanished into Kabir Sahib's bigger 5-year-old form. Now only Kabir Sahib in 5-year-old form was standing there.

Manki pooja tum lakhi, mukut maal parbesh ll
Garibdas gati ko lakahe, kaun varan kya bhesh ll483 ll
Yeh tau tum shiksha dai, maani lai manmor ll
Garibdas komal purush, humra badan kathor ll484ll

Then Ramanand ji said, "My doubt is dispelled. Oh Supreme God! How can we recognise you? You are standing in such a caste and attire. We ignorant living beings argued with you and became guilty, please forgive us, Supreme God KavirDev, I am your ignorant child."

Swami Ramanand Ji's Visit to Satlok

Suni bachchha main swarg ki, kaisaen chhandau reeti ll
Garibdas gudri lagi, janam jaat hai beetll 486 ll
Chyaari mukti baikunth main, jin ki morae chaah ll
Garibdas ghar agam ki, kaisaen paaun thaah ll487 ll
Hem roop jahaan dharni hai, rattan jade bauh shobh ll
Garibdas baikunth koon, tan man humra lobh ll488 ll
Shankh chakr gada padam hain, mohan madan murari ll
Garibdas murli bajae, suraglok darbari ll489 ll
Doodhoun ki nadiyaan bagaen, set vriksh subhaan ll
Garibdas mandal mukti, surgapur asthaan ll 490 ll
Rattan jadaau manushya hain, gan gandharv sab dev ll
Garibdas us dhaam ki, kaisaen chhadoon sev ll491 ll
Rig yaju sam atharvan, gaavaen chaaraun ved ll
Garibdas ghar agam ki, kaisaen jaano bhed ll 492 ll
Chyaari mukti chitvan lagi, kaisaen banchoo taahi ll
Garibdas guptargati, humkun dhyau samjhaay ll 493 ll
Surag lok baikunth hai, yaasaen parae na aur ll
Garibdas shatshaastr, chyaari bedki daur ll 494 ll
Chyaari bed gaavaen tisaen, surnar muni milaap ll

Garibdas dhruv por jis, miti gaye teenu taap || 495 ||
Prhlaad gaye tis lokkun, surga puri samool ||
Garibdas hari bhakti ki, main banchat hoon dhool || 496 ||
Bindravan gaye tis lokkun, surga puri samool ||
Garibdas us mukti koon, kaisaen jaaun bhool || 497 ||
Naarad Brahma tis rataen, gaavaen shesh ganesh ||
Garibdas baikunth saen, aur parae ko desh ||498 ||
Sahans athaasi jis japaen, aur teteesoun sev ||
Garibdas jaasaen parae, aur kaun hai Dev ||499 ||
Suni swami nij mool gati, kahi samjhaaun tohi ||
Garibdas bhagwan koo, raakhya jagat samohi || 500 ||
Teeni lok ke jeev sab, vishay vaas bharmaay ||
Garibdas humkoon japaen, tiskoon dhaam dikhaay || 501 ||
Jo dekhaega dhaam koo, so jaanat hai mujh ||
Garibdas tosaen kahoon, suni gayatri gujh || 502 ||
Krishna Vishnu bhagwan koo, jahdaaye hain jeev ||
Garibdas trilok main, Kaal karm shir sheev || 503 ||
Suni swami tosaen kahoon, agam deep ki sael ||
Garibdas poothe pare, pustak lade bael || 504 ||
Pauhmi dharni akaash thambh, chalsi chandar soor ||
Garibdas raj birajki, kahaan rahaegi dhoor || 505 ||
Tarayan trilok sab, chalsi Indra kuber ||
Garibdas sab jaat hain, surag patal sumer || 506 ||
Chyaari mukti baikuth bat, fanaa hua kai baar ||
Garibdas alap roop magh, kya jaanaen sansaar || 507 ||
Kahau swami kit rahauge, chauda bhuvan bihand ||
Garibdas beejak kahya, chalat praan aur pind ||508 ||
Sun swami ek shakti hai, ardhangi Omkaar ||
Garibdas beejak tahaan, anant lok singhaar || 509 ||
Jaise ka taisa rahae, parlo fanaa praan ||
Garibdas us shakti koon, baar baar kurbaan || 510 ||
Koti Indra Brahma jahaan, koti Krishna kailaas ||
Garibdas Shiv koti hain, karau kaunki aash || 511 ||
Koti Vishnu jahaan basat hain, us shakti ke dhaam ||
Garibdas gul bauhat hain, alaf bast nihkaam || 512 ||
Shiv shakti jaasae hue, anant koti avatar ||

Garibdas us alafkoon, lakae so hoye kartaar || 513 ||
Alaf humaara roop hai, dam dehi nahin dant ||
Garibdas gulsain parae, chalna hai bin panth ||514 ||
Bina panth us kantkae, dhaam chalan hai mor ||
Garibdas gati na kisi, sankh surag par dor || 515 ||
Sankh suragpar hum basaen, suni swami yeh saen ||
Garibdas hum alaf hain, yauh gul fokat faen || 516 ||
Jo tae kahya sau main lahya, bin dekhae nahin dheej ||
Garibdas swami kahae, kahaan alaf vau beej ||517 ||
Anant koti brahmand fan, anant koti udgaar ||
Garibdas swami kahae, kahaan alaf deedar || 518 ||
Had behad kahin na kahin, na kahin tharpi thaur ||
Garibdas nij brahmki, kaun dhaam vah paur ||519 ||
Chal swami sar par chalaen, gang teer sun gyaan ||
Garibdas baikunth bat, koti koti ghat dhyaan ||520 ||
Tahaan koti vaikunth hain, nak sarvar sangeet ||
Garibdas swami sunae, jaat anant jug beet ||521 ||
Praan pind purmain dhasau, gaye Ramanand koti ||
Garibdas sar suragmaen, rahau shabdki ot || 522 ||
Tahaan vahaan chit chakrit bhya, dekhi fajal darbaar ||
Garibdas sijda kiya, hum paaye deedaar ||523 ||
Tum swami main baal buddhi, bharm karm kiye naash ||
Garibdas nij Brahm tum, humrae drid vishwaas ||524 ||
Sunn-besunn saen tum parae, uraen se humrae teer ||
Garibdas sarbangmaen, avigat purush Kabir || 525 ||
Koti koti sijde karaen, koti koti pranaam ||
Garibdas anhad adhar, hum parsaen tum dhaam || 526 ||
Suni swami ek gal gujh, til taari pal jori ||
Garibdas sar gagan main, suraj anant karori || 527 ||
Shahar amaan anantpur, rimjhim rimjhim hoye ||
Garibdas us nagar ka, maram na janae koye ||528 ||
Suni swami kaisaen lakhau, kahi samjhaaun tohi ||
Garibdas bin par udain, tan man sheesh na hoye ||529 ||
Ravanpuri ek chakra hai, tahaan dhanjay baay ||
Garibdas jeete janm, yaakun let samaay || 530 ||
Aasan padam lagaaykar, bhirang naad ko khaenchi ||

Garibdas achvan karae, devdutt ko echi ||531 ||
Kaali un kuleen rang, jaakae do fun dhaar ||
Garibdas kurambh shir, taas kare ud gaar || 532 ||
Chishmein laal gulaal rang, teeni girah nabh pench ||
Garibdas vah naagni koon, haune na deve rech || 533 ||
Kumbhak rechak sab karae, un karat udgaar ||
Garibdas us naagni koon, jeetae koi khilaar || 534 ||
Kumbh bharae rechak karae, fir tutat hai paun ||
Garibdas gagan mandal, nahin hot hai raun || 535 ||
Aage ghaati band hai, ingla-pingla doye ||
Garibdas sushman khule, taas milaava hoye || 536 ||
Jyunka tyunhi baithi raho, taji aasan sab jog ||
Garibdas pal beech pad, sarv sael sab bhog ||547 ||
Koti koti baikunth hain, koti koti Shiv shesh ||
Garibdas us dhaammain, Brahma koti naresh ||553 ||
Avadan amaanpur, chali swami tahaan chaal ||
Garibdas parlo anant, bauhri na jhapaen Kaal || 554 ||
Amar cheer tahaan pahri hai, amar hans sukh dhaam ||
Garibdas bhojan ajar, chal swami nijdhaam ||555 ||
Bolat Ramanandji, sun Kabir Kartaar ||
Garibdas sab roopmain, tumhi bolan haar ||556 ||
Tum Sahib tum sant hau, tum Satguru tum hans ||
Garibdas tum roop bin aur na dooja ans || 557 ||
Main bhagta mukta bhya, kiya karm kund naash ||
Garibdas avigat mile, meti man ki baas ||558 ||
Dohoon thaur hai ek too, bhya ek se doye ||
Garibdas hum kaarnae, utre hain magh joye ||559 ||
Goshti Ramanandsaen, Kashi nagar manjhaar ||
Garibdas jind peerke, hum paaye deedar || 562 ||
Bolae Ramanand ji, sunau Kabir subhaan ||
Garibdas mukta bhaye, udhre pind aru praan ||567 ||

Kabir Sahib (KavirDev / God Kabir) asked Swami Ramanand ji, "Swami ji, what worship do you do?" Swami Ramanand ji said, "I worship according to the Vedas and Gita ji." Kabir Sahib asked, "Where will you go by doing worship according to the Vedas and Gita?" Swami Ramanand ji said, "I shall go to heaven." Supreme

God Kabir asked, "What will you do in heaven, oh beneficent?" Ramanand ji replied, "There is dearest God Vishnu ji there. I will attain his audience everyday, and there are rivers of milk there; there is no worry, no tension there; I shall live there happily." Supreme God Kabir asked, "Swami ji, for how many days will you live in heaven?" (Ramanand ji was a learned man and had knowledge. He understood within two minutes.)

Swami ji said, "Whatever my earnings of bhakti will be, I will live accordingly." Kabir Sahib asked, "Where will you go thereafter?" Ramanand ji said, "God knows where and in which birth will I be born on the basis of my deeds?" Kabir Sahib said, "Swami ji, you have done this way of worship infinite times. One can not get liberated by this. You want to go to heaven by doing worship of Shri Vishnu ji. Those worshippers who by doing Brahm-worship go to Brahmlok, they too remain in the cycle of birth-death, because one day Mahaswarg (Great heaven) which is built in Brahmlok will also get destroyed. Gita ji's Adhyay 8 Shlok 16, states this." Swami Ramanand ji was a learned man. The shloks were at his finger tips. Swami Ramanand ji said, "You are right; this only is written." Kabir Sahib said, "Tell me then where will you live, Gurudev?" Ramanand ji was forced to think. Supreme God Kabir ji asked, "Swami ji, who narrated the knowledge of Gita ji?" Swami Ramanand ji replied, "Shri Krishna ji did." Supreme God Kabir ji said, "Swami ji, in Sanskshipt Mahabharat Khand Two (page no 1531-old one and 667-new one), it is written that Shri Krishna ji is saying to Arjun that - now I do not remember that knowledge of Gita; I can not narrate that same knowledge again." Supreme God Kabir Sahib ji gave all the evidence.

In Gita Adhyay 8 Shlok 13, the giver of the knowledge of Gita (Brahm) is saying that-

Gita Adhyay 8 Shlok 13

Om′, iti, ekaaksharam′, Brahm, vyaharan′, mam′, anusmaran′,
YaH, pryati, tyajan′, deham′, saH, yati, parmam′, gatim′||13||

Translation: The narrator of Gita, Brahm i.e. Kaal, is saying that (mam Brahm) my, Brahm's (iti) this (Om ekaaksharam) is one syllable Om / (vyaaharan) by chanting (anusmaran) for doing

sumiran[3] (yaH) a worshipper who (tyajan deham) until leaving the body i.e until the last breath (pryaati) does sumiran sadhna (saH) only that worshipper my (parmaam gatim) supreme salvation (yaati) attains.

Translation: The narrator of Gita, Brahm i.e. Kaal is saying that for doing my, Brahm's, sumiran by chanting, there is only one syllable this 'Om / '. A worshipper who does sumiran sadhna until leaving the body i.e. until the last breath, that worshipper attains my supreme salvation.

The implied meaning is that by entering like ghost into Shri Krishna ji's body, Brahm i.e. Jyoti Niranjan Kaal, who possesses thousand arms, is saying that a worshipper who does my i.e. Brahm's worship by Om naam until the time of death, he achieves the benefits obtained from me; there is no other mantra for my bhakti.

In Gita Adhyay 8 Shlok 5, 7 and 13, the giver of the knowledge of Gita has explained about his worship that one who does my worship by chanting Om ( ) naam unto the last breath, he will attain me alone. Therefore, you fight as well as do sumiran of my Om naam because a battle is fought by making an outcry (a loud noise); therefore has said that by uttering (a loud noise) the Om naam, do sumiran as well as fight.

Then in Gita Adhyay 8 Shlok 6 has said that it is a rule that in the final moments, remembering whichever God, a person leaves his body, he goes to him alone. God who gives the knowledge of Gita in Gita Adhyay 8 in the three shloks from 8 to 10 is telling about Purna Parmatma (Supreme Divine God Parmeshwar i.e. Purna Brahm) other than Brahm, that if someone leaves his body while doing His sadhna, then he goes to that same Purna Parmatma (Supreme God) only. By Him alone, one attains complete salvation, Satlok and supreme peace. Therefore, go in the refuge of that Supreme God (Gita Adhyay 18 Shlok 62-66 and Adhyay 15 Shlok 4). I (Brahm, the narrator of Gita) am also in His refuge alone.

Seeing all the evidence with his eyes, Ramanand ji bit his fingers between the teeth in astonishment and accepted the truth. He said, "Son, you are telling the right thing from the scriptures, which

[3] Remembering the mantra

is true. No one ever gave such knowledge to us. What do we do?" Kabir Sahib said that it is written in Holy Gita ji only. Read Adhyay 8 Shlok 8, 9 and 10, and Adhyay no 18 Shlok no. 62.

The narrator of Holy Gita ji and Holy Vedas, Brahm (Kaal) is saying that Arjun, go in the refuge of that God, then you will not die. For that (Adhyay 4 Shlok 34) search for those saints who know the absolute truth about that God. Prostrate before them (do dandwat pranaam), treat them respectfully with courtesy and honesty. When those Tatvdarshi saints are pleased, ask for initiation (naam) from them. Then you will not take birth or die again. In Holy Gita Adhyay 15 Mantra 1 to 4, it is said that this is an upside-down tree of world. The root above is Aadi Purush i.e. the Eternal God; the branches below are the three gunas (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). I (Brahm-Kaal) do not know about this tree of the whole world i.e. the creation of the entire nature. Here in our discussion i.e. in the knowledge of Gita ji, I can not impart the complete knowledge to you. For that find some Tatvdarshi saint (Gita Adhyay 4 Shlok 34). Then he will impart the knowledge of the creation of the entire nature and the state of all the Gods correctly to you. Thereafter, one should search for that Param Pad Parmeshwar (Supreme God with supreme state), having gone in whom, a devotee does not take birth or dies again i.e. attains complete salvation. The God who has created the tree of the world i.e. all the brahmands, I (Brahm-Kaal) am also in the refuge of that God. Therefore, worship that Supreme God. Swami Ramanand ji said, "This is precisely what is written, son. But I have not heard about this Satlok from anyone because of which my heart does not believe it to be true." Kabir Sahib asked, "How do you worship?" Swami Ramanand ji replied, "I have accomplished my whole body. By practice of yog, I, passing through the lotuses within, reach Trikuti (trivaini)." Kabir Sahib said, "You may reach Trivaini once." Ramanand ji entered into a state of meditation (because it was his daily practice). There are three paths after reaching Trivaini. On entering the Brahmlok built in every brahmand, three paths arise. Likewise, beyond the twenty brahmands, there is a similar arrangement in the twenty-first brahmand. One way goes to the three secret places built in Brahmlok ahead, where Jyoti Niranjan lives in three forms. Kabir Sahib ji said,

"The Brahmrandhr ahead will not open by this naam of yours. This Brahmrandhr too will open by Satnaam." Kabir Sahib uttered His Satnaam through breaths, the front door opened up. Kabir Sahib said, "Now I will show you Kaal God whom you call formless; who says in Gita that I will eat everyone. Arjun! I never grant audience to anyone, I never appear before anyone." Kabir Sahib said, "Now I will show you that Kaal before you." First of all, showed (Brahm) Kaal in the secret places in Brahmlok built in one brahmand; there he was in Brahma, Vishnu and Shiv form. Then exiting from the door which crosses Brahmlok, took to the twenty-first brahmand. Brahm (Kaal) also keeps an eye on the path which extends beyond Brahmlok, which is above the Jata Kundali Sarover (lake) so that no one should escape. The last lok of twenty-one brahmands is Kaal-Brahm's (Kshar Purush) personal place. There he is sitting in that same dreadful appearance which is his actual form. Kabir Sahib said, "See, your formless God is sitting there; whom you call formless." (Because the yogis did sadhna by 'Om ' naam based on the Vedas; they did not achieve God, they attained supernatural powers, went to heaven, to great heaven, and then became animals. Therefore everybody has accepted God to be formless that he is not visible, whereas it is written in Vedas that God is in form.) When approached nearer to Kaal, then Kabir Sahib uttered His Satnaam along with Saarnaam. At that very moment, Kaal's head bent down. Above Kaal's head is that door through which one goes to Satlok and enters the lok of ParBrahm. After that, one Bhanvar cave starts. (There is also one Bhanvar cave in Kaal's lok.) Kabir Sahib ji's hans (flawless devotees) go up by stepping on Kaal's head. This Kaal acts as his stair. After crossing the lok of ParBrahm, Kabir Sahib took the soul of Shri Ramanand ji to Satlok. (There is also a Bhanvar cave there.) On going to Satlok, Shri Ramanand ji saw that Kabir Sahib (KavirDev) is sitting in His actual form. There is so much brightness in Kabir Sahib there as if in one hair follicle, there is more brightness than the combined light (but there is no warmth) of crore suns and crore moons. On going there Kabir Sahib started moving whisk on His own another form. Shri Ramanand ji thought that this is God who is sitting on the throne, and this Kabir might be some

servant here, but the lok/place is different from all. God is very effulgent. He was thinking all this, meanwhile, the effulgent form of God stood up from the throne and Supreme God Kabir ji in the form of the five-year-old child sat down on the throne. The actual visible effulgent form of Supreme God started moving whisk on Kabir Sahib in child form. Thereafter, Kabir Sahib's effulgent form vanished into Kabir Sahib in the child form, and Kabir Sahib only in the form of the five-year-old child was sitting on the throne; the whisk was moving itself. Just then, He sent Ramanand ji's soul back into his body. Ramanand ji's meditation broke; he saw in front of him that Kabir Sahib is sitting in the form of a five-year-old child. At that time, Swami Ramanand ji said that -

Tahaan vahaan chit chakrit bhya, dekhi fajal darbaar ||
Garibdas sijda kiya, hum paaye deedaar ||523 ||
Tum swami main baal buddhi, bharm karm kiye naash ||
Garibdas nij Brahm tum, humrae drid vishwaas || 524 ||
Sunn-besunn saen tum parae, uraen se humre teer ||
Garibdas sarbangmain, avigat Purush Kabir || 525 ||
Koti koti sijde karaen, koti koti pranaam ||
Garibdas anhad adhar, hum parsaen tum dhaam || 526 ||
Bolat Ramanandji, sun Kabir kartaar ||
Garibdas sab roopmein, tumhin bolan haar || 556 ||
Tum Sahib tum sant hau, tum Satguru tum hans ||
Garibdas tum roop bin, aur na dooja ans ||557 ||
Main bhagta mukta bhya, kiya karm kund naash ||
Garibdas avigat mile, meti man ki baas ||558 ||
Dohoon thaur hai ek too, bhya ek se doye ||
Garibdas hum kaarnae, utre hain magh joye || 559 ||
Bolat Ramanand ji, sun Kabir kartaar ||
Garibdas sab roop mein, tu hi bolanhaar ||

Ramanand Ji said, "Oh Supreme God! Oh God Kabir! Oh Kabir Kartaar (Creator of the entire nature)! You alone are the Omnipresent Complete God."

Dahoon thaur hai ek tu, bhya ek se do |
Garibdas hum kaarne, aaye ho mag jo ||

Oh Supreme God Kabir! You are in both the places, in Satyalok as well as in front of me, and making two forms from one, you have

come here for us insignificant living beings.

Main bhakta mukta bhya, karm kund bhaye naash |
Garibdas avigat mile, mit gai man ki baans ||

Ramanand ji, a 104-year-old greatman is saying to 5-year-old Supreme God Kabir that I, your Das (servant), have become liberated and the wandering of my mind has ended. I have seen the actual appearance of God. Oh Complete God Kabir Sahib (KavirDev)! All the four Holy Vedas and Holy Gita ji are only singing your praises. KavirDev (Supreme God Kabir) Himself has said that -

Bed humaara bhed hai, main bedon mein naahin |
Jis bed se main milu, bed jaante naahin ||

The meaning is that in all the four Holy Vedas, there is knowledge of Supreme God only, but the way of worship is only upto Brahm (Jyoti Niranjan). For the knowledge about the way of worship of Supreme God Kabir (KavirDev) and for Tatvgyan, it has been stated in the Holy Vedas and Holy Gita ji that only a Tatvdarshi saint can tell about it, who is God Himself or a true representative sent by Him. By obtaining initiation (updesh) from him, complete salvation and supreme peace is obtained.

Holy Scriptures also the Witness of Kavir Dev (God Kabir)

Similarly, KavirDev (Supreme God Kabir) has not spoken ill of the Muslims, nor has said Holy Quran Sharif to be wrong, only has spurned those Kaajis and Mullahs who are making the whole society do arbitrary worship opposite to the real knowledge of Quran Sharif.

Like, the narrator of the Holy Vedas, Brahm is saying that regarding the Supreme God KavirDev some believe that He comes in incarnation form by taking birth; some call Him as Formless who never takes birth. Only the (Dheeranam) Tatvdarshi saints will give His information. I (Brahm) do not know (Yajurved Adhyay 40 Mantra 10). Its evidence is also in Holy Gita Adhyay 4 Shlok 34 and Adhyay 15 Shlok 1 to 4. Until a living being finds that Tatvdarshi saint, one's welfare is impossible. That saint has now come; recognise this Tatvdarshi Sant Rampal ji.

Evidence in Holy Quran Sharif

In the same way, in Holy Quran Sharif Adhyay Surat Furqani no. 25, Aayat 52 to 59, it is said that in reality, (Ibaadaii Kabira) Kabir Allah is worthy of being worshipped. This Kabir is that same Supreme God who created the nature in six days and sat on the throne on the seventh day. Ask some 'Baakhabar' (one who is fully acquainted with Him) for information about Him.

The Allah narrating the Holy Quran Sharif is himself pointing towards some other God named Kabir, and is saying that even I do not know about the Supreme God Kabir. Ask some Tatvdarshi saint (Baakhabar) regarding Him.

KavirDev had said this same thing that I am myself Supreme God (Allah Kabir / Akbiru). I have myself come as a messenger of my sound/healthy knowledge. Try to recognise me. But, in a similar manner, earlier also Aacharyas did not allow the true knowledge of God to reach the public. They used to say that Kabir is illiterate, he does not know Sanskrit; we are educated. On this, previously devotees had become misled, but now the entire society is educated. These misled Aacharyas have neither succeeded, nor will.

Salil Ala :- J-s-di muhammdin fil ajsaadi allahum m salil Ala

Kabir (Kabir) muhammid fil kuboori0 Fazaile Zikr

٥ عَنْ اَبِیْ هُرَیْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا
قَالَ عَبْدٌ لَآ اِلٰهَ اِلَّا اللّٰهُ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ السَّمَاءِ حَتّٰی یُفْضِیَ اِلَی الْعَرْشِ
مَا اجْتُنِبَتِ الْکَبَائِرُ۔ رواه الترمذی وهكذا فی المشكوٰة لكن ليس فيها
حسن بل غريب فقط قال القاری و رواه النسائی وابن حبان وعزاه
السيوطی فی الجامع الی الترمذی و رقم له بالحسن وحكاه السيوطی فی
الدر من طريق ابن مردويه عن ابی هريرة وليس فيه ما اجتنبت الكبائر
وفی الجامع الصغير برواية الطبرانی عن معقل ابن يسار لكل شی مفتاح
ومفتاح السموات قول لا اله الا الله ورقم له بالضعف۔

5. Huzoore Akdas Sallallahu Alaihe v sallam ka irshaad hai ki koi banda aisa nahin ki 'Laiila-h-Illallahh' kahe aur uske liye aasmaano ke darvaaze na khul jaayein, yahaan tak ki yeh kalima seedha arsh tak pahunchaata hai, basharte ki Kabira gunaahon se bachaata rahe I

[It is a statement of Huzoore Akdas Sallallahu Alaihi v Sallam that there is no one who says 'Laiila-h-Illallahh' and for whom the doors of the skies do not open; rather this kalma (speech) takes one straight to Arsh (sky), provided Kabira keeps saving one from the sins.]

F - Kitni badi fajeelat hai aur kubooliyat ki intaha hai ki yeh kalima baraahe raast arshe mualla tak pahunchta hai aur yeh abhi maloom ho chuka hai ki agar Kabira gunaahon ke saath bhi kaha jaaye, to nafaa se us vakt bhi khaali nahinII

[It is such a great virtue and the limit of acceptance that this kalma takes one straight to the sky (Arsh). And this has become known now that even if Kabira is said with sins, then even at that time it is fruitful.]

Mulla Ali Qari Rah0 farmaate hain ki Kabaair se bachne ki shart qubool ki jaldi aur aasmaan ke sab darvaaze khulne ke etbaar se hai, varna savaab aur qubool se kabaair (Kabir) ke saath bhi khaali nahinII

[Mulla Ali Kaari Rah0 states that quickly accepted the promise of saving from Kabaair (Kabir) and with this hope that all the doors of the sky will open, otherwise even with Kabaair (Kabir), is not devoid of reward and acceptance.]

Baaj Ulema ne is hadees ka yeh matlab bayaan farmaaya hai ki aise shaks ke vaaste marne ke baad us ki ruh ke ejaaj mein aasmaan ke sab darvaaje khul jaayengeII

[Baaj Ulema has declared the meaning of this message that for such a person, even after death, all the doors of the sky will open in the honour of his soul.]

Ek hadees mein aaya hai, do kalime aise hain ki unmein se ek ke liye arsh ke neeche koi muntaha nahin Doosra aasmaan aur jameen ko (apne noor ya apne ajr se) bhar de -

[It has come in one of the messages that, there are two such kalimas that for one of them, there is no end below the throne. The second can fill the sky and the Earth with its light or power -]

Ek 'Laiila-h-illallah' hai, **[One is 'Laiila-h-illallah'.]**

Doosra 'Allahu Akbar, (Kabir) hai. **[Second is 'Allahu Akbar, (Kabir)]**

Evidence in Holy Vedas

KavirDev Himself comes as a messenger of His knowledge and Himself delivers His sound knowledge (True Tatvgyan / true spiritual knowledge).

KavirDev (Supreme God Kabir) has Himself said in His sacred speech -Shabd (Hymn)

Avigat se chal aaye, koi mera bhed marm nahin paaya||(tek)||
Na mera janm na garbh basera, baalak ho dikhlaaya||
Kashi nagar jal kamal par dera, vahaan julaahe ne paaya ||
Maat-pita mere kuchh naahin, na mere ghar daasi (patni)||
Julha ka sut aan kahaaya, jagat karein meri haansi ||
Paanch tatv ka dhad nahin mera, jaanu gyaan apaara||Satya swaroopi (vaastvik) naam Saheb (Purna Prabhu) ka, soi naam humaara ||Adhar dweep (upar Satyalok mein) gagan gufa mein tahaan nij vastu saral|
Jyot swaroopi alakh Niranjan (Brahm), bhi dharta dhyaan humaara ||
Haad chaam lahu na mere, koi jaane satyanaam upaasi||
Taaran taran abhay pad daata, main hoon Kabir avinaashi ||

In the above-mentioned hymn, Supreme God Kabir is saying that neither I have any wife, nor I have a body made up of the five elements (a body made up of bones-flesh-blood i.e. made up of combination of vessels), I am (Swayambhu) self-existent and myself appearing on a lotus flower in the water of the pond named Lahar Tara in City Kashi, had made a child's form. A weaver named Neeru took me from there. I have the same name which is the actual name of Supreme God i.e mine (KavirDev in Vedas, Hakka Kabir in Guru

Granth Sahib and Allah Kabiran in Quran Sharif). I live in (Ritdhaam) Satlok above and your God Jyoti Niranjan (Brahm) also worships me. Its evidence is also present in Satyarth Prakaash, Seventh Samullas (page 152-153, Published from Deena Nagar Punjab). Swami Dayanand ji has translated the Yajurved Adhyay 13 Mantra 4 and Rigved Mandal 10 Sukt 49 Mantra 1. In which the narrator of Vedas, Brahm, is saying (5 = Rigved Mandal 10 Sukt 49 Mantra 1, and 6 = Yajurved Adhyay 13 Mantra 4) - Oh Human beings, He who was the Creator of all prior to the creation and was the Master of all, is, and will remain in future as well, He alone creating the whole nature is maintaining it. Just as we (Brahm and other gods also worship Him) do the bhakti of that God of happiness, so should you.

Evidence 1. Holy Yajurved Adhyay 29 Mantra 25

Samiddhoadhya manusho durone devo devanyajasi jaatvedH||
Aa ch vah mitrmahshchikitvaantvaM dootH Kavirasi prchetaH ||25||

SamiddhH - adhya - manushH - durone - devH - devan - yaj - asi - jaat - vedH - aa - ch - vah - mitrmahH - chikitvaan - tvam - dootH - Kavir - asi - prchetaH ||

Translation: (Adhya) Today i.e. in the present time (durone) wickedly in the body-like palace (manushH) the thoughtful persons engrossed in wrong way of worship (samiddhH) the lit fire i.e. the current way of worship opposite to the scriptures which is harmful; like fire burns to ashes, this is what the way of worship opposite to the scriptures does to the life of a worshipper. In its place (devan) of the gods (devH) God (jaatvedH) Supreme God SatPurush's real (yaj) way of worship (asi) is. (aa) kind (mitrmahH) of the Supreme God who is the real friend of the living being (chikitvaan) healthy/sound knowledge i.e. the true bhakti (dootH) in the form of a messenger (vah) who brings (ch) and (prchetaH) who imparts (tvam) Himself (Kavir) KavirDev i.e. Supreme God Kabir (asi) is.

Translation: Today i.e. in the present time, the fire, i.e. way of worship opposite to the scriptures which is harmful, set wickedly to the body-like palace of the thoughtful persons engrossed in the wrong way of worship burns the life of a worshipper (like, fire burns to ashes, the same is done to the life of a worshipper by the way of worship opposite to the scriptures), in its place, is the real way of worship of the God of gods, Supreme God SatPurush.

One, who brings and imparts the healthy/sound knowledge i.e. the true bhakti of the Supreme God who is kind and the real friend of a living being,

in the form of a messenger is Himself KavirDev i.e. Supreme God Kabir.

Meaning: - When abandoning the scripture-based way of worship the devotee community is made to follow arbitrary way of worship, at that time KavirDev (Supreme God Kabir) reveals the Tatvgyan (the true spiritual knowledge).

Evidence 2. Holy Samved in Sankhya 1400

Sankhya 359 Samved Adhyay no. 4 Khand no. 25 Shlok no. 8

PuraaM bhinduryuva Kaviramitauja ajaayat||

Indro vishvasya karmno dharta vajri purushtutH ||8 ||

Puraam - bhinduH - yuva - Kavir - amit - auja - ajaayat - indraH - vishvasya - karmanH - dharta - vajri - purushtutH||

Translation: (Yuva) Purna Samrath / Fully Capable (Kavir) KavirDev i.e. Supreme God Kabir (amitauja) possessing massive power i.e. Almighty (ajaayat) making a supernatural body of masses of lights (dharta) by manifesting i.e. by incarnating (vajri) with His weapon of Satyashabd and Satyanaam (puraam) the fort of the bondage of sins of Kaal-Brahm (bhinduH) who breaks into pieces (IndraH) Supreme God, giver of all the happiness (vishvasya) all the living beings of the entire universe (karmanH) mind-speech-actions i.e. with full faith, with undivided attention, through religious actions, by true bhakti (purushtutH) is worthy of being praised and worshipped.

Translation: The Fully Capable (Purna Samrath) Supreme God Kabir, who possesses massive power i.e. is Almighty, who forming a supernatural body of masses of lights, manifests i.e. comes as an incarnation, who breaks the fort of the bondage of sins of Kaal-Brahm into pieces, the Supreme God who is the giver of all the happiness, is worthy of being praised and worshipped by mind-speech-actions i.e. with full faith, with undivided attention, through religious actions and by true bhakti by all the living beings of the entire universe.

{Like, a child and an old person are not capable of doing everything, whereas a young person has the ability to do everything. Likewise consider ParBrahm - Brahm and Trilokiye Brahma-Vishnu-Shiv and other gods-goddesses as child and old person, therefore Supreme God Kabir has been given the title of Yuva in the Ved.}

Meaning: - KavirDev (Supreme God Kabir) who brings Tatvgyan to the world, He is almighty and breaks the fort of actions of Kaal (Brahm). He is the giver of all the happiness and is worthy of being worshipped by all.

Mantra Sankhya 1400 Samved Utarchik Adhyay no. 12 Khand

no. 3 Shlok no. 5

Bhadra vastra samanya3vasaano mahaan kavirnivachnani shansan ||
Aa vachyasv chamvoH pooymaano vichakshano jaagrvirdevveetau|| 5||

Bhadra - vastra - samanya - vasaanH - mahaan - Kavir - nivachnani - shansan - aavachyasv - chamvoH - pooymaanH - vichakshanH - jagrviH - Dev - veetau||

Translation: (VichakshanH) Clever people (aavachyasv) through their speeches, instead of telling the true path of the way of worship of Purna Brahm, by directing towards the worship of others, in place of nectar, (pooymaanH) pus from a boil in the form of the worship of others [like, ghost-worship, Pitra-worship, worship of the three gunas {Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shankar} and worship of Brahm-Kaal] (chamvoH) are respectfully making sip the wrong knowledge (bhadra) the supreme-happiness-giving (mahaan Kavir) Supreme God Kabir (vastra) in a body in an ordinary attire i.e. {the meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. Chola means body. Like, if a saint leaves his body, then it is said that Mahatma has left his chola}, (samanya) acquiring another body made up of mass of lights [tejpunj] similar to that of Satyalok (vasaanH) by spending life like a common man and living in the world for a few days (nivachnani) by means of his Shabdavali[1], the true knowledge (shansan) by explaining (Dev) of the Supreme God (veetau) hidden Sargun-Nirgun knowledge (jagrviH) awakens/brings awareness about.

Translation: Clever people, through their speeches, instead of telling the true path of the way of worship of Purna Brahm, by directing towards the worship of others, in place of nectar, are respectfully making sip the pus from a boil i.e. wrong knowledge of the worship of others {like, ghost-worship, Pitra-worship, worship of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shankar) and worship of Brahm-Kaal}. At that time, the Supreme-happiness-giving Supreme God Kabir, acquiring another body made up of masses of lights (tejpunj) similar to His body in Satyalok, appears in body in an ordinary attire {(vastra) the meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. 'Chola' means body. Like, if a saint leaves his body, then it is said that Mahatma has left his chola}, and by living like an ordinary man for a few days in this world, explaining the true knowledge by means of His shabdavali etc., brings awareness about the hidden Sargun-Nirgun knowledge of the Supreme God.

Meaning: - KavirDev (Supreme God Kabir) appears in this world to

[1] Hymns and verses

explain Tatvgyan (true spiritual knowledge) to the devotee society dependent on the pus-like i.e. dangerous way of worship opposite to the injunctions of the scriptures. At that time, He comes while wearing another body-like cloth (of fainter light) over His radiant body. (Because the actual radiant body of the Supreme God cannot be seen with naked eyes.) He performs a divine act by living a life of a common man for a few days and brings to light the knowledge for attaining (him) the Supreme God.

Rigved Mandal 9 Sukt 96 Mantra 17

Shishum jagyaanm hry tam mrjanti shumbhanti vahin marutH ganen||
Kavirgeerbhi kavyena Kavir sant somH pavitrm atyeti rebhan||

Translation: Supreme God (hry shishum) in the form of an extraordinary human child (jagyaanm) appears intentionally and His true knowledge / Tatvgyan (tam) at that time (mrjanti) with purity (shumbhanti) utters (vahinH) who blazing in the fire of separation for the attainment of God (marutH) devotees (ganen) for the group of (kavyena) by poetic insight, through poems (pavitrm atyeti) many speeches with purity (Kavir Geerbhi) Kabir-speech i.e. by means of speech of Kabir (rebhan) recites by addressing loudly (Kavir Sant somH) that Eternal Purush/God i.e. SatPurush alone in the form of a Saint i.e. a Rishi, is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet). But He is Supreme God only. His actual name is KavirDev.

Translation: Supreme God intentionally appears in the form of an extraordinary human child and at that time utters His Tatvgyan / True knowledge with purity. For the group of devotees blazing in the fire of separation for the attainment of God, He recites many speeches through poems with poetic insight by calling out loudly through Kavir Vaani i.e. Kabir Vaani. That Eternal Purush/God i.e SatPurush alone in the form of a saint i.e. a Rishi is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet). But He is Supreme God only. His actual name is KavirDev.

Meaning: In Rigved Mandal no. 9 Sukt no. 96 Mantra 16, it is said that let us know about the real name of the Supreme God. In this Mantra 17, that God's name and His full introduction is given. The narrator of Ved, Brahm, is saying that Supreme God KavirDev by appearing in the form of an extraordinary human child explains His real, pure knowledge to His hans souls i.e. devout followers by means of His Kabir vaani by addressing i.e. uttering, through poems and proverbs. Because of absence of this Tatvgyan, not

recognising the God present then, only consider Him to be a Rishi, Saint or a Poet. That God Himself also says that I am Purna Brahm, but on the basis of lokved (folk knowledge), believing God to be formless, the people do not recognise Him. Like, Garibdas Ji Maharaj recognising the God who had appeared in Kashi expressed His glory, and whatever glory that God had explained about Himself, mentioned that as it is in his speech -

Garib, jaati humaari Jagat Guru, Parmeshwar hai panth |
Dasgarib likh pade, naam Niranjan kant ||
Garib, hum hi Alakh Allah hain, kutub gos aur peer |
Garibdas Khaalik Dhani, humra naam Kabir ||
Garib, ae swami Srishta main, srishti humre teer |
Das Garib adhar bassoon, avigat Sat Kabir ||

Even after clarifying this much, people call Him Kavi (Poet) or Saint, Bhakt (devotee) or a weaver. But He is Supreme God only. His real name is KavirDev. He is Himself SatPurush Kabir in the form of a Rishi or Saint. But on the basis of ignorant principles of the rishis (sages) and saint gurus who are devoid of Tatvgyan, people do not recognise the God who has appeared as a guest at that time because those ignorant rishis (sages), saints and gurus have already explained God to be formless.

Rigved Mandal 9 Sukt 96 Mantra 18

Rishimna ya rishikrit swarshaH sahastraneethH padviH kavinam
Trteeyam dhaam mahishH sisha sant somH viraajmaanu rajti stup

Translation: The narrator of Ved, Brahm, is saying that (ya) the Supreme God, who coming in the form of an extraordinary child (kavinam) of famous poets (padviH) attaining the title i.e. plays the role of a saint or rishi, that (rishikrt) composed by the God appeared in the form of a Saint (sahastraneethH) thousands of speeches (rishimna) for the individuals of saintly nature i.e. the devotees (swarshaH) is the provider of happiness equal to that of heaven (somH) that Eternal Purush/God i.e. Satpurush (trteeya) third (dhaam) of the Mukti lok / lok of salvation i.e. Satyalok (mahishH) very firm Earth (sisha) establishing (anu) after (sant) being in a human-like visible saint form (stup) in a dome on a high hillock-like throne (viraajmaanu rajti) in a bright material form i.e is seated in an effulgent human-like visible body.

Translation: The narrator of Ved, Brahm, is saying that the Supreme God who coming in the form of an extraordinary child, attaining the title of

famous poets i.e. plays the role of a saint or a Rishi (sage), the thousands of speeches composed by that God, who has appeared as a saint, are provider of happiness equal to that of heaven to the individuals of saintly nature i.e. the devotees. That Eternal Purush/God i.e. SatPurush after establishing the very firm Earth of the third lok of salvation i.e. Satyalok, Himself being in a human-like visible saint form in a bright material form i.e. in human-like effulgent body is seated in a dome on a high hillock-like throne.

Meaning: It is said in Mantra 17 that KavirDev acquires a child form. Then, He grows up while doing a leela (divine play). Because of describing the Tatvgyan through poems, attains the position of a poet (kavi) i.e. people start calling Him a Rishi, Saint, and a poet. In reality, He is Supreme God Kavir only. The sacred speech composed by Him is known as Kabir Vaani, which is comforting like heaven to the devotees. That same God, establishing the third lok of salvation i.e. Satyalok, is seated in form in a bright human-like body on a throne in a dome.

In this mantra, Satlok has been called the third Dhaam. Like, one, lok of Brahm which is an area of twenty-one brahmands; second, lok of ParBrahm which is an area of seven sankh brahmands; third is the Satlok of Param Akshar Brahm i.e. Purna Brahm because Purna Parmatma (Supreme God), sitting in SatPurush form in Satyalok, has created the lower loks. Therefore, the lower loks have been counted.

This very eye-witnessed evidence was given by Saint Garib Das ji - Ars kurs par safed gumbaj hai, jahan Satguru ka dera. **The meaning is that in the highest point in the sky above, Supreme God Kabir ji lives in a white dome.**

Rigved Mandal 9 Sukt 96 Mantra 19

Chamusat shyenH shakunH vibhrtva gobinduH drps aayudhaani bibhrt
ApamoorbhiH sachmanH samudrm turiyam dhaam mahishH vivakti

Translation: (Chamusat) holy (govinduH) Supreme God KavirDev who fulfils all the desires like Kamdhenu (vibhrtva) is the sustainer of all (shyenH) white-coloured (shakunH) possesses auspicious charateristics (chamusat) is all-powerful. (drpsH) like there is a method of making curd out of milk, similarly, by scripture-based sadhna, giver of the curd-like complete salvation (aayudhaani) possessing the bow of Tatvgyan, which destroys the web of Kaal, is Saarangpaani / a bow-bearer God. (sachmanH) real (vibhrt) rears everyone (apamoorbhiH) with deep water (samudrm)

deeply thoughtful i.e. huge like an ocean (turiyam) fourth (dhaam) lok i.e. in Anami lok (mahishH) on bright, very firm Earth (vivakti) also lives separately in a different place. KavirDev Himself gives this information distinctly in detail.

Translation: The Holy Supreme God KavirDev, who fulfils all the desires like Kamdhenu, is the sustainer of all. He is white in colour, possesses auspicious characteristics and is Almighty. Like, there is a method of making curd out of milk; similarly, He is the giver of curd-like complete salvation by scripture-based sadhna. He possesses the bow of Tatvgyan which destroys the web of Kaal and is therefore called Saarangpaani / the bow-bearer God. He is the real rearer of all. He, deeply thoughtful like an ocean with deep water i.e. huge, also lives separately in a different place on the bright, very firm Earth in the fourth lok i.e. Anami lok. KavirDev Himself gives this information distinctly in detail.

Meaning: In Mantra 18, it is said that Supreme God KavirDev (Supreme God Kabir) lives in the third lok of salvation i.e. Satlok in a dome. It is said in this Mantra 19 that the Purna Prabhu who is extremely white-coloured, who fulfils all the desires like Kamdhenu[1]; in reality, He only is the sustainer of all. That same KavirDev, who comes in the mortal world in a child-form, He only, like there is a method of making curd from milk; similarly, by telling the scripture-based way of worship for attaining complete salvation, provides the curd of complete salvation. Because of being equipped with the weapon i.e. bow of Tatvgyan, He is known as Saarangpaani (Bow-bearer), and just as an ocean is a source of all the water; likewise, everyone has originated from the Supreme God. In Gita Adhyay 15 Shlok 3, it is said that after cutting the tree of the world with the weapon of Tatvgyan i.e. after clearing all the doubts by Tatvgyan, one should search for that (Param Pad Parmeshwar) Supreme God with supreme state, having gone where worshippers never return to this world i.e. become completely liberated. The God from whom the tree of the whole world has extended, that Purna Prabhu lives in the fourth Dhaam i.e. Anami lok. Like, first is Satlok, second Alakh lok, third Agam lok, and fourth is Anami lok. Therefore in this Mantra 19, it has been clarified that KavirDev (Supreme God Kabir) alone in form of Anami Purush also lives in the fourth Dhaam i.e. Anami lok by acquiring another effulgent form.

[1] A cow of heaven who fulfils the desire of all kinds of eatables immediately.

Rigved Mandal 9 Sukt 96 Mantra 20

MaryaH na shubhrstanvam mrjaanH atyaH na srtva sanye dhanaanam
Vrshev yootha parikoshm arshan kanikrdat chamvoH ira viveshll

Translation: Supreme God KavirDev who lives in the fourth dhaam i.e. Anami lok and in the third dhaam i.e. Satyalok, that same God (na maryaH) is like a man, but is imperishable i.e is eternal (mrjaanH) in form with a clear face (atyaH) very (shubhrstanvam) big, acquiring a white-coloured body, is present in the upper loks and from there (srtva) moving, of which nobody becomes aware that identical God (ira) on Earth (vivesh) another attire i.e. different form (chamvoH) comes by acquiring. Performs a leela [divine act] on Satlok and Earth (yootha) to a very big group, real (saanye) eternal way of worship/ sanatan pooja (vrshev) showering (na dhanaanam) those poor in the earnings of the wealth of Ram-naam (kanikrdat) makes them worship in low voice i.e. uttering in the mind through incoming-outgoing breaths, as a result of which the whole group of the infinite followers (pari kosham) the treasure of nectar of the former ocean of happiness i.e. Satlok (arshan) attains by doing worship.

Translation: Supreme God KavirDev who lives in the fourth dhaam i.e Anami lok and in the third dhaam i.e. Satyalok, that same God is like a man, but is imperishable i.e. is Eternal, has a clear face, and acquiring a very big white-coloured body is present in the upper loks, and moving from there, of which nobody becomes aware, that same God acquiring another attire i.e. a different form comes on Earth. He performs leela (divine act) on Satlok and Earth. By showering the real eternal way of worship (Sanatan pooja) on a very big group, He makes those, poor in the earnings of the wealth of Ram-naam, worship in a low voice i.e. by uttering in mind through incoming and outgoing breaths. As a result of which the entire group of the infinite followers, by doing worship, attains the treasure of the nectar of the former ocean of happiness i.e. Satyalok.

Meaning: Supreme God KavirDev (Supreme God Kabir) lives above in the third dhaam i.e. Satyalok and that same Supreme God by acquiring another human-form lives in the fourth Dhaam i.e. Anami lok. That very God, in an identical human form with a beautiful face and white-coloured body, also comes in form on this Earth, and by making aware about His actual way of worship, makes a very big group i.e. the entire group of devotees rich in true bhakti. The entire group of the infinite followers, by doing worship, attains the former lok of happiness, the treasure of complete salvation i.e. Satyalok with the earnings of true bhakti.

Atharvaved Kaand no. 4 Anuvak no. 1 Mantra 7 (Translated by Sant Rampal Das)

YotharvaanM PittraM DevbandhuM BrhspatiM namsaav ch Gachchhaat||
TvaM vishveshaaM janita YathasH Kavirdevo na dabhaayat swadhaavaan||7||

YaH - atharvaanm - Pittram - Devbandhum - Brhspatim - namsa - av - ch - gachchhaat - tvam - vishveshaam - janita - yatha - saH - KavirdevH - na - dabhaayat - swadhaavaan ||

Translation: (YaH) Who (atharvaanm) changeless i.e. eternal (Pittram) Jagat Pita / Father of the Universe (Devbandhum) the real companion of the devotees i.e. the basis of the soul (Brhaspatim) the greatest Teacher i.e. jagatguru / teacher of the universe (ch) and (namsa) polite worshipper i.e. a worshipper who worships according to the rules (av) with safety (gachchhaat) who takes those who have gone to Satlok, to Satlok (vishveshaam) all the brahmands (janita) the creator of (na dabhaayat) who does not deceive like Kaal (swadhaavaan) nature i.e. with qualities (yatha) as it is (saH) He (tvam) Himself (KavirdevH Kavir -DevH) is Supreme God Kabir i.e. KavirDev.

Translation: He who is changeless i.e. Eternal, Jagat Pita / Father of the Universe, the real companion of the devotees i.e. the basis of the soul, Jagat Guru / the greatest Teacher of the Universe, and one who takes a polite worshipper i.e. a worshipper who worships according to the rules, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, who has the nature i.e. the qualities of not deceiving like Kaal, He Himself is, as it is, Supreme God Kabir i.e. KavirDev.

Meaning: The Supreme God about whom it is said that - Tvamev Mata ch Pita Tvamev (You only are Mother and You only are Fa**ther), Tvamev Bandhu ch Sakha Tvamev (You only are Brother and You only are a friend), Tvamev Vidya ch Drvinm Tvamev (You only are knowledge and wealth), Tvamev sarvam mm Dev Dev (You only are my Greatest God of all gods). He, who is eternal, is the Mother, Father, Brother, and Friend of all, who in the form of a Jagat Guru (Teacher/ Guru of the Universe), granting true bhakti to everyone, takes to Satlok, who does not deceive like Kaal, who is the Creator of all the brahmands, is KavirDev (Supreme God Kabir).**

God Kabir Comes in All the Four Yugas

Satguru Purush Kabir hain, chaaron yug prvaan|
Jhoothe guruva mar gaye, ho gaye bhoot masaan||

Manifestation of KavirDev (God Kabir) in Satyug by name Satsukrit

Because of absence of Tatvgyan, devout souls express a doubt that God Kabir, in form of a weaver, has come in Kashi in Vikrami Samvat 1455 (year 1398). How can this (Dhaanak) weaver of Kashi be the Supreme God KavirDev in the Vedas?

In this matter, it is Das's (Sant Rampal Das) request that this same Complete God KavirDev (Supreme God Kabir), even prior to the knowledge of the Vedas, was present in Satlok, and has also Himself appeared in all the four yugas to impart His real knowledge. In Satyug by the name 'Satsukrit'; in Tretayug by name 'Muninder'; in Dwaparyug by the name 'Karunamay', and in Kalyug, appeared by His real name 'KavirDev' (God Kabir). Apart from this, He appears any time by acquiring different forms and after performing His leela (divine act), disappears. God-loving devout souls are unable to recognise the Supreme God who has appeared at that time to perform a divine act because all the so-called Maharishis and saints have described God as formless. In reality, God is in form. He has a visible human-like body. But God's body is not formed of the union of vessels made up of the five elements. It is made up of one element of light. Supreme God appears here whenever He wishes; He never takes birth from a mother because He is the Originator of all.

Supreme God Kabir ji (KavirDev) had Himself appeared in Satyug by name Satsukrit. At that time He had explained the (tatvgyan) true knowledge to Garud ji, Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji etc. He had also tried to explain Tatvgyan to the great sage Shri Manu ji. But Shri Manu ji, not accepting the knowledge of Supreme God to be true, remained firm on the knowledge of the Vedas heard from Shri Brahma ji and on the conclusions of the Vedas derived by him. On the contrary, he started ridiculing Supreme God Satsukrit ji that you are imparting all opposite knowledge. Therefore, he gave Supreme God Satsukrit an

alias name Vamdev (the meaning of Vam is opposite; for example, in Hindi the left hand is also known as Vama i.e. Ulta /opposite hand, just as right hand is also known as 'Seedha haath')

In this way, Supreme God KavirDev ji, who had come by Satsukrit name in Satyug, used to explain the real knowledge to the sages and the worshippers of that time. But the sages (Rishis) did not accept it. Instead of 'Satsukrit ji' started calling Supreme God, Vamdev.

For this reason only, it is mentioned in Yajurved Adhyay 12 Mantra 4 that Vamdev Rishi correctly understood the real knowledge of Yajurved and explained it to others. To understand the knowledge of the Holy Vedas, please think - for example, Yajurved is a holy book. If there is a description about it somewhere in Sanskrit language, where YajuH or Yajum etc words are written, then also it is considered to be pointing towards the holy book Yajurved only. Likewise, the real name of Supreme God is KavirDev; we started calling it only as Kabir Sahib, Kabir Parmeshwar in different-different languages. Many devotees express doubt that how did you prove Kavir as Kabir. From the point of view of grammer, the meaning of KaviH is omniscient (Sarvagya). It is a Das's request that every word has some meaning. As far as the grammer is concerned, language was created first because the speech in the Vedas have been said by God, and grammer was formed later by the Rishis. It can be faulty. In the translation (interpretation of language) of Vedas, grammer is incoherent and contradictory, because the speech in Vedas is mentioned through mantras in couplets. For example, the people around the Palwal city call Palwal as Parwar. If someone says that how have you proved Palwal as Parwar? It is like saying how have you proved Kavir as Kabir. Like, in regional language, Palwal city is called Parwar; similarly, Kavir is called Kabir; God is same. Maharishi Dayanand ji in 'Satyarth Prakash' Samullas 4 on page no. 100 (published from Dayanand Math Dinanagar) has done the meaning of "Devrkama" as "Devar ki Kamna"; by writing a complete 'R' has written (Devr) as (Devar). So, there is no objection or mistake in grammer in writing and saying Kavir as Kavir, and then in a different language as Kabir. The Supreme God is KavirDev;

this evidence is also in Yajurved Adhyay 29 Mantra 25 and Samved Mantra no. 1400, which is as follows -

Yajurved Adhyay no. 29 Shlok no. 25

(Translated by Sant Rampal Das)

Samiddhoadhya manusho durone devo devaanyajasi jaatvedH
Aa ch vah mitrmahshchikitvaantvaM dootH Kavirasi prchetaH 25

SamiddhH - adhya - manushH - durone - devH - devaan - yaj - asi - jaatvedH - aa - ch - vah - mitrmahH - chikitvaan - tvam - dootH - Kavir - asi - prchetaH

Translation: (Adhya) Today i.e. in the present time (durone) wickedly in the body-like palace (manushH) the thoughtful persons engrossed in wrong way of worship (samiddhH) the lit fire i.e. the current way of worship opposite to the scriptures which is harmful, in its place (devaan) of the gods (devH) God (jaatvedH) Supreme God SatPurush's real (yaj) way of worship (asi) is. (aa) kind (mitrmahH) the Supreme God only who is the real friend of the living being (chikitvaan) healthy/sound knowledge i.e. the true bhakti (dootH) in the form of a messenger (vah) who brings (ch) and (prchetaH) who imparts (tvam) Himself (Kavirasi) is KavirDev i.e. is Supreme God Kabir.

Translation: Today i.e. in the present time, the fire, i.e. the harmful way of worship opposite to the scriptures, set wickedly to the body-like palace of the thoughtful persons engrossed in the wrong way of worship, in its place, is the real way of worship of the God of gods, Supreme God SatPurush.

The kind Supreme God who is the real friend of a living being and who in the form of a messenger brings and imparts His healthy/sound knowledge i.e. the true bhakti, is Himself KavirDev i.e. is Supreme God Kabir.

Meaning: When the Supreme God appears, at that time all the Rishis and saints, abandoning the injunctions of the scriptures, are guiding the entire devotee community by arbitrary way of worship. At that time, KavirDev i.e. Kabir God Himself comes becoming the messenger of His Tatvgyan i.e. healthy/sound knowledge.

Sankhya 1400 Samved Utarchik Adhyay no. 12 Khand no. 3 Shlok no. 5 (Translated by Sant Rampal Das)

Bhadra vastra samanya3vasaano mahaan Kavirnivachnani shansan

Aa vachyasv chamvoH pooymaano vichakshano jaagrvirdevveetau||5||

Bhadra – vastra – samanya – vasanH – mahaan′ - Kavir′ - nivachnani – shansan′ - aavachyasv – chamvoH – pooymaanH – vichakshanH – jagrviH – Dev – veetau|

Translation: (VichakshanH) Clever people (aavachyasv) have already said through their speeches that do as we preach. Instead of telling the way of worship of the Purna Brahm, those clever people by directing towards the worship of other gods, in place of nectar, (pooymaanH) pus from a boil i.e the worship of others {like, ghost-worship, Pitra-worship, worship of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv Shankar) and worship of Brahm-Kaal} (chamvoH) are respectfully making sip; at that time to end the wrong knowledge opposite to the scriptures (bhadra) the supreme-happiness-giving (mahaan Kavir) Supreme God Kabir (vastra) in body in an ordinary attire i.e. {the meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. Chola means body. Like, if a saint dies, then it is said that Mahatma has left his chola}, (samanya) acquiring another body made up of lighter mass of lights [tejpunj] similar to that of His body in Satyalok (vasaanH) by living like a common man and staying as a guest for a few days in this world (nivachnani) the true knowledge by means of his Shabdavali[1] , Kabir vaani etc (shansan) by explaining (Dev) of the Supreme God (veetau) hidden wealth of Sargun-Nirgun knowledge (jagrviH) awakens/brings awareness about.

Translation: Clever people through their speeches have already instructed that do as we preach. Instead of telling the true path of the way of worship of Purna Brahm, those clever people by directing towards the worship of others, in place of nectar, are respectfully making sip the pus from a boil i.e. worship of others {like, ghost-worship, Pitra-worship, worship of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv Shankar) and worship of Brahm-Kaal}. At that time, to end the wrong knowledge opposite to the scriptures, the Supreme-happiness-giving Supreme God Kabir, acquiring another body made up of lighter masses of lights (tejpunj) similar to His body in Satyalok, appears in a body in an ordinary attire {(vastra) the meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. 'Chola' means body. Like, if a saint dies, then it is said that Mahatma has left his chola}, and by living like an ordinary man

[1] Hymns and verses

and staying as a guest for a few days in this world, explaining the true knowledge by means of His shabdavali, Kabir vaani etc, brings awareness about the hidden wealth of the Sargun-Nirgun knowledge of the Supreme God.

Meaning: For example, in Yajurved Adhyay 5 Mantra 1, it is said that 'AgneH TanuH asi' = God has a body. Vishnve Tva Somasya TanuH asi = That Eternal God has another body for nurturing, in which He comes into this world as a guest for a few days. He awakens the God loving souls sleeping in the sleep of ignorance by Tatvgyan (true spiritual knowledge). The same evidence is in this Mantra that Supreme God KavirDev i.e. God Kabir changing His appearance and acquiring appearance of an ordinary man appears on Earth, and "Kavirnivachnaani shansan" i.e. recites Kavir Vaani, by means of which, brings awareness about the Tatvgyan, and the clever men who are called Maharishis at that time, on the basis of false knowledge, in place of the nectar of the scripture-based true sadhna, are respectfully making sip the pus of baseless way of worship i.e. are making others do baseless worship. At that time, Supreme God, by Himself appearing, grants the knowledge of scripture-based way of worship through Tatvgyan (true spiritual knowledge).

Even in the following mantras of the Holy Rigved, the characteristics have been given that when that Supreme God comes to this world for some time to perform a divine act, He acquires the form of a child. At that time, that Supreme God is nurtured by (adhanya dhenavH) maiden cows. When He grows up in a divine way, He utters the Tatvgyan of His attainment and of going to Satlok i.e. of complete salvation through (KavirgirbhiH) Kabir Vaani by means of poems, because of which He is known as a poet. But that KavirDev is Himself the Supreme God who lives in the third abode of salvation, Satlok.

Rigved Mandal 9 Sukt 1 Mantra 9 and Sukt 96 Mantra 17-18

Rigved Mandal 9 Sukt 1 Mantra 9

Abhi imM adhnya ut shreenanti dhenavH shishum′|
Sommindray paatve||9||

Abhi – imm′ - adhnya – ut – shreenanti – dhenavH – shishum′ - somm′ - indray – paatve|

Translation: (Ut) Especially (imm) this (shishum) appeared in child form (somm) of the Supreme Eternal God (indraay) through comforts i.e. development of body through nourishment (paatve) for the development (abhi) completely (adhnya dhenavH) a cow who has never been troubled by a bull i.e. by a maiden cow (shreenanti) is fostered/nurtured.

Translation: This Supreme Eternal God, who has especially appeared in child form, is nurtured by a completely maiden cow (who has never been troubled by a bull) for His development through comforts i.e. development of body through nourishment.

Meaning: When the Supreme Eternal God while performing a divine act, acquiring a child form, appears by Himself, at that time a maiden cow itself gives milk by which Supreme/Complete God is nurtured.

Rigved Mandal 9 Sukt 96 Mantra 17

Shishum jagyaanm hry tam mrjanti shumbhanti vahinmarutH ganen|
Kavirgeerbhi kaavyena Kavir sant somH pavitrm atyeti rebhan|| 17||

Translation: Supreme God (hry shishum) in the form of a human child (jagyaanm) appears intentionally and His true spiritual knowledge / Tatvgyan (tam) at that time (mrjanti) with purity (shumbhanti) utters/expresses (vahin) who blazing in the fire of separation for the attainment of God (marutH) devotees cool like wind (ganen) for the group of (kaavyena) by poetic insight, through poems (pavitrm atyeti) with lot of purity (Kavir Geerbhi) Kavir-vaani/speech i.e. through Kabir Vaani (rebhan) recites by addressing loudly (Kavir Sant somH) that Eternal God i.e. SatPurush alone in the form of a Saint i.e. a Rishi, is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet).

Translation: Supreme God intentionally appears in the form of a human child and at that time utters His Tatvgyan / True spiritual knowledge with purity. For the group of devotees cool like wind, blazing in the fire of separation for the attainment of God, He utters poems with poetic insight by calling out loudly Kavir Vaani i.e. Kabir Vaani with a lot of purity. That Eternal God i.e SatPurush alone in the form of a saint i.e. a Rishi is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet).

Meaning: The narrator of Ved, Brahm, is saying that Supreme God KavirDev by appearing in the form of an extraordinary human child, explains His real, pure knowledge to His hans souls i.e. devout

followers by means of His KavirgirbhiH i.e. Kabir Vaani (speech) as a poet by addressing i.e. uttering through poems and proverbs. He Himself is SatPurush Kabir.

Rigved Mandal 9 Sukt 96 Mantra 18

Rishimna ya rishikrit′ swarshaH sahastraneethH padviH kavinam′ |
Trteeyam′ dhaam mahishH sisha sant′ somH viraajmanu rajti stup′|| 18||

Translation: The narrator of Ved, Brahm, is saying that (ya) the Supreme God, who coming in the form of an extraordinary child (kavinam) of famous poets (padviH) attaining the title i.e. plays the role of a saint or rishi, that (rishikrt) composed by the God appeared in the form of a Saint (sahastraneethH) thousands of speeches (rishimna) for the individuals of saintly nature i.e. the devotees (swarshaH) is the provider of happiness equal to that of heaven. (sant somH) appeared in the form of Rishi/Saint, He is Eternal God i.e. SatPurush only, that Complete God (trteeya) third (dhaam) of the lok of salvation i.e. Satyalok (mahishH) very firm Earth (sisha) establishing (anu) after, in a human-like form (stup) in a dome on a high hillock-like throne (viraajmanu rajti) in a bright material form i.e is seated in an effulgent human-like visible body.

Translation: The narrator of Ved, Brahm, is saying that the Supreme God, who coming in the form of an extraordinary child, attains the title of famous poets i.e. plays the role of a saint or a Rishi (sage), the thousands of speeches composed by that God who has appeared as a saint, are provider of happiness equal to that of heaven to the individuals of saintly nature i.e. to devotees. He, who has appeared in form of a Rishi/Saint is Eternal God i.e. SatPurush only; that Complete God, after establishing the very firm Earth of the third lok of salvation i.e. Satyalok, is seated in a saint form in a dome on a high hillock-like throne in bright material body i.e. in a human-like effulgent body.

Meaning: It is said in Mantra 17 that KavirDev acquires a child form. Then, He grows up while playing a divine act. Because of describing the Tatvgyan through poems, He attains the position of a poet (kavi) i.e. people start calling Him Kavi; in reality, He is Supreme God Kavir (God Kabir) only. The nectar speech composed by Him is known as Kabir Vaani (KavirgirbhiH i.e. Kavir Vaani/ Speech), which is comforting like heaven to the devotees. That same God establishing the third lok of salvation i.e. Satlok, is seated in

form in a dome on a high throne in a bright human-like body.

In this mantra, Satlok has been called the third Lok. Like, one is lok of Brahm which is an area of twenty-one brahmands; second is lok of ParBrahm which is an area of seven sankh brahmands; third is the Ritdhaam i.e. Satlok of Param Akshar Brahm i.e. Purna Brahm.

Manifestation of KavirDev (God Kabir) in Tretayug by Name Muninder

Taking Nal and Neel in Refuge

In Tretayug the (Swayambhu) Self-existent KavirDev (Supreme God Kabir) by transforming His appearance had come by the name Muninder Rishi. Anal i.e. Nal and Aneel i.e. Neel both were maternal cousins. Their parents had passed away. Nal and Neel both were excessively suffering from physical and mental illness. They had pleaded to all the sages and saints for removal of their suffering. All the saints had said that this is a punishment of your sinful deeds performed in an earlier birth; you will have to bear it. There is no solution to it. Both the friends, disappointed from their lives, were waiting for death.

One day they both got the opportunity to hear the spiritual discourse (satsang) of Supreme God who had appeared by the name Muninder. After the discourse as soon as both of them touched Supreme God KavirDev (God Kabir) alias Muninder Rishi ji's feet and Muninder ji kept his hand on their heads, their incurable illness vanished i.e. both Nal and Neel got cured. Seeing this wondrous miracle, falling at God's feet they both kept crying for hours, and said, "Today, we have found the God whom we were searching", and impressed by that took naam (initiation) from him, and started living with Muninder Sahib ji in his service. In earlier times, the assembly (samagam) of saints used to be held on the bank of a river considering the arrangement of water. Nal and Neel, both were very God-loving and innocent souls. They had a lot of devotion to God. They used to serve a lot. In the assemblies when ill, old and handicapped devotees used to come, then they used to wash their clothes and dishes. They used to wash their pots and glasses. But

they were of an innocent mind. While washing clothes, they used to start discussing whatever tale of God they heard in the satsang. They used to become engrossed in discussion of God and things used to drown in the river water. They did not even use to realize it. If they used to take four things of someone, then used to bring back two. Devotees used to say, "Brothers, although you do a lot of service, but you create a lot of problem for us. Now from where should we bring these lost items? You better stop serving us. We will serve us ourselves." Then Nal and Neel used to start crying that do not take our service away. We will not lose them this time. But they used to do the same thing again. Again used to engage in the discussion of God and things used to drown in the river water. The devotees requested Rishi Muninder ji that please advise Nal and Neel. They do not listen to us, and if we forbid them, then they start crying. They do not even bring half of our belongings back. They become engrossed in the discussion of the talks of God heard in the spiritual discourse and things drown in the river water. Muninder ji counselled them once or twice. They used to start crying, "Sahib, do not take this service of ours away from us." Satguru Muninder ji said, "Son Nal and Neel, do a lot of service. From today onwards nothing will drown from your hands, be it a stone or a metal." Muninder Sahib ji gave them this blessing.

You have heard Ramayan[1] . Once upon a time, Ravan[2] abducted Sita ji[3] . Shri Ram did not even know who abducted Sita ji? Shri Ramchandra ji[4] searches here and there. Hanuman ji found out that Mother Sita is in Sri Lanka's demon King Ravan's captivity. On knowing this, Shri Ram sent a peace envoy to Ravan and requested to return Sita ji. But Ravan did not agree. Preparations for the battle were done. Then the problem arose that how should the army cross the ocean?

God Shri Ramchandra, standing in knee-deep water for three days, with folded hands requested the ocean to give way. But the ocean did not move a slightest bit. When the ocean did not listen to

[1] The holy book in which the biography of Shri Ramchandra ji is written.

[2] Name of the King of the country Sri Lanka.

[3] Name of the wife of Shri Ramchandra ji

[4] Name of the son of King Dashrath of Ayodhya.

him, then Shri Ram tried to burn it with a fire arrow (Agni baan). Frightened ocean appeared in the form of a Brahmin[1] and said, "Bhagwan (lord), everyone has its own limitations. Do not burn me. Who knows how many living creatures live in me. Even if you will burn me, you will not be able to cross me because a very deep crater will be formed here which you can never cross."

The ocean said, "Lord, do something so that the snake also dies and stick also does not break. My bounds are also maintained and your bridge is also formed." Then God Shri Ram asked the ocean that what is that way? The ocean in Brahmin-form said that there are two soldiers named Nal and Neel in your army. They have such a power obtained from their Gurudev[2] that even stones stay afloat on water from their hands. Everything, be it iron, floats. Shri Ramchandra called Nal and Neel, and asked them if they had any such power. Nal and Neel replied, "Yes, even stones will not drown from our hands." Shri Ram said, "Demonstrate it."

Those fools (Nal and Neel) thought that today you will earn a lot of praise in front of everyone. That day they did not remember their Gurudev God Muninder (God Kabir) ji thinking this that if we will remember him then Shri Ram might think that we do not have any power and we have asked for it from somewhere else. They took a stone and dropped it in water and it drowned. Nal and Neel tried a lot, but the stones did not float from them. At that time, Shri Ram looked at the ocean as if he was trying to say that you were lying. They do not have any power. The ocean said, "Nal-Neel, you did not remember your Gurudev today. Fools, remember your Gurudev." They both realised that we have committed a mistake today. They remembered Satguru[3] Muninder Sahib ji. Satguru Muninder (God Kabir) ji reached there. Shri Ramchandra ji said that oh Rishiwar[4] ! It is my misfortune that the stones are not floating from your disciples' hands. Muninder ji said that now they will not even float anymore from their hands because thay have become proud. Satguru ji's speech proves that -

[1] A race of sages

[2] Spiritual Teacher

[3] True Guru / Tatvdarshi Guru

[4] Supreme Sage

Garib, jaise maata garbh ko, raakhe jatan banaaye
Thes lage to ksheen hove, teri aise bhakti jaay

From that day onwards, Nal and Neel's that power ended. Shri Ramchandra ji said to Supreme God Muninder ji, "Oh Rishiwar! I am in great trouble. Show mercy so that somehow the army gets across to the other end. When you can give power to your servants then God, have some mercy on me too." Muninder Sahib ji said that this mountain which you see in front of you, I have drawn a line around it. Bring the stones which lie within it; they will not drown. Shri Ram asked for a stone to be brought for demonstration. When he kept it on water, it started floating. Nal and Neel were also sculptors. Hanuman ji used to remember God everyday. He also kept performing his daily act by writing Ram-Ram and also brought rocks, one after another. Nal-Neel used to fix them in the bridge by sculpting them. In this way the bridge was built. Dharmdas ji says -

Rahe Nal-Neel jatan kar haar, tab Satguru se kari pukaar|
Ja sat rekha likhi apaar, sindhu par shila tiraane waale|
Dhan-dhan Satguru Sat Kabir, bhakt ki peer mitaane waale||

Some used to say that Hanuman ji had written Ram's name on the stones and that is why the stones floated. Some used to say that Nal-Neel built the bridge. Some used to say that Shri Ram built the bridge. But this true story is as is depicted above to you.

(Sat Kabir's Saakhi – page no 179 – 182)
(Peev Pichhan Ko Ang)

Kabir — Teen Dev ko sab koi dhyaavae, chauthe Dev ka maram na paavae|
Chautha chhaad pancham ko dhyaavae, kahae Kabir so hum par aavae||3||

Kabir — Omkaar nishchay bhya, yeh karta mat jaan|
Sacha shabd Kabir ka, parde maanhi pahchaan||5||

Kabir — Ram Krishna avatar hain, inka naahi sansaar|
Jin Sahib sansaar kiya, so kinhun na janmya naar||17||

Kabir — Chaar bhuja ke bhajan mein, bhuli pare sab sant|
Kabira sumiro taasu ko, jaake bhuja anant||23||

Kabir — Samudra paat lanka gaye, Sita ko bhartaar|
Taahi agast muni peey gayo, inmein ko kartaar||26||

Kabir — Girvar dharyo Krishna Ji, Dronagiri Hanumant|
Shesh naag sab srishti sahaari, inmein ko bhagwant||27||

Kabir — Kaate bandhan vipati mein, kathin kiya sangram|
Chinho re nar praniyan, garud bado ki Ram||28||

Kabir — Kah Kabir chit chetahun, shabd karo niruvaar|
Shri Ramhi karta kahat hain, bhuli paryo sansaar||29||

Kabir — Jin Ram Krishna va Niranjan kiyo, so to karta nyaar|
Andha gyaan na bujhaii, kahae Kabir vichaar||30||

Manifestation of KavirDev (God Kabir) in Dwaparyug by the Name 'Karunamay'

Supreme God Kabir (KavirDev) had appeared in Dwapar Yug by Karunamay name. At that time a devotee Sudarshan Supach born in Balmik caste (Scheduled caste) had become His disciple. This Sudarshan ji only had successfully concluded Pandav's yagya[1], which neither became accomplished with Shri Krishna Ji's having food, nor with the thirty-three crore gods, eighty-eight thousand Rishis, twelve crore Brahmins[2], nine Naaths[3], 84 Siddhs[4] etc's having food. Devotee Sudarshan Valmik, on obtaining the three real mantras from Complete Guru Ji, was doing true sadhna[5] by remaining within Guru's bounds.

Taking Indramati in Refuge in Dwapar Yug

In Dwaparyug, there was a king named Chandravijay. His wife Indramati was a very religious woman. She used to show great respect to Saints-Mahatmas. She had also made a guru. Her gurudev had told her, "Daughter, one should serve sadhus-saints. It is very beneficial to feed the saints." Fast of Ekadashi (eleventh day of a lunar fortnight), jaap (chanting) of mantra etc religious practices, which gurudev had explained to her, she was engaged in all that, and

[1] A religious rite which was performed by the Pandavs (Yudhishthir, Arjun, Bheem, Nakul and Sahdev)

[2] A race of sages

[3] A sect of worshippers of Tamgun-Shiv, whose followers are called 'Naaths'. Of them, nine have been very famous.

[4] There are eight types of divine powers. A worshipper who attains even one of them is called 'Siddh'. Until now 84 Siddhs have been very famous.

[5] Religious act worthy of being done / Religious Practice

in the bhakti of God with a lot of determination. Gurudev had told her that if you will feed the saints, then you will become a queen in your future births also, and will attain heaven. The queen thought that I will certainly feed one saint everyday. She pledged this in her heart that I will have food only after feeding a saint. By doing this it will remain in my mind, otherwise I may forget. Everyday the queen, first of all, used to feed a saint and then used to have food herself. This went on for years.

Once, a Kumbh featival was held in Haridwar. All the worshipper saints of the Trigun Maya departed for bath in the Ganga. Because of this the queen did not find any saint to feed for several days. Queen Indramati herself also did not eat anything due to her pledge. On the fourth day, Queen Indramati said to her maid, "Maid, see if you can find a saint. Otherwise, your queen will not remain alive today. Today I will die, but I shall not eat food." That compassionate Supreme God Kabir can make any reason to take His devotee of previous times in His refuge. The maid went to the balcony above and saw that a saint was coming from front. He was in white clothes.

In Dwapar Yug, Supreme God Kabir had come by Karunamay name. The maid came down and said to the queen, "There is a man who appears to be a saint." The queen said, "Call him quickly." The maid went outside the palace and requested, "Oh Mahatma ji! Our queen has called you." Karunamay Sahib ji said, "Why has the queen called me; what have I got to do with the queen?" The maid servant narrated the whole account. Karunamay (God Kabir) ji said, "If the queen needs me, she can come here; I am standing here. You are a maid servant and she is a queen. If I go there and she says that who had called you or her king might say something; daughter, showing disrespect to saints is very sinful." The maid returned and narrated the whole account to the queen. The queen said, "Maid, hold my hand and come." On reaching there, the queen prostrating with reverence requested, "Oh Supreme Being! My desire is to make you sit on my shoulder." Karunamay Sahib said, "Daughter! I only wanted to see whether you have any devotion or are merely starving." Karunamay ji went in to the palace with her. The queen prepared food with her own hands. KavirDev in Karunamay form

said that I do not consume food. My body is not for consuming food. On this the queen said that I will also not have food. Karunamay Sahib ji said, "Alright daughter, bring food; I shall have it." Because only He is called 'All-Capable' (*Samrath*) who can do whatever He wishes. Karunamay Sahib ji ate food. Kaviragni (Supreme God Kabir), who had appeared in Karunamay form, asked the queen, "Who told you this sadhna[1] that you are doing?" The queen said, "My gurudev has given me this order." God Kabir asked, "What order has your gurudev given to you?" Indramati replied, "Worship of Brahma-Vishnu-Mahesh, fast of Ekadashi, pilgrimage, goddess-worship, to carry out shraadhs, visiting a temple, service to saints." Karunamay (God Kabir) Sahib ji said, "The way of worship which your gurudev has given you will keep you in the cycle of birth and death, heaven and hell, and will not liberate you from the sufferings of 84 lakh births of various living beings." The queen said, "All the saints try to glorify themselves. You will not say anything against my gurudev, whether I may get liberated or not.

Now, Karunamay (God Kabir) Sahib ji thought that how should I convince these innocent living beings? They can die, but cannot leave what they are following blindly. Karunamay Sahib ji said, "Daughter, it is your wish. I am not criticizing. Have I abused your gurudev or have spoken ill of him? I am just telling the path of bhakti[2] that this bhakti is against the scriptures. It will not give you salvation, nor will any punishment of your deeds be severed, and listen, on the third from today, you will die. Neither will your gurudev be able to save you, nor will this fake way of worship of yours." (When it comes to dying, then this living being is frightened; otherwise does not listen.) The queen thought that saints do not lie, and I might die day after tomorrow. With this fear, she asked Karunamay Sahib, "Sahib, can my life be saved?" God Kabir (Karunamay) replied, "Yes, it can be saved. If you will take initiation from me, will become my disciple, will relinquish the former way of worship, then your life will be saved." Indramati said, "I have heard that one should not change gurudev; one incurs sin." God Kabir (Karunamay) said, "No, daughter, this is also your misconception. If one doctor's medicine

[1] Religious actions worthy of being done / Religious Practice

[2] Worship

does not work, then don't we go to another one? There is a teacher of class five. Then there is a teacher of a higher class. Daughter, you will have to move to the next class. Will you spend your whole life in class five? You will have to leave this. Now you do further studies. I have come to teach you." She would not have agreed, but started seeing her death that if the saint is saying then things might go wrong. On thinking this, Indramati said that I will do as you say. Karunamay (God Kabir) Sahib gave her initiation, and said, "Kaal will come in my form on the third day; you do not have to speak to him. Do jaap of the mantra that I have given you for two minutes. Look at him after two minutes. Then treat respectfully. Normally, when Gurudev comes, one should immediately fall at his feet. This is my order only for this time." The queen said, "Alright."

Now the queen was worried; was doing jaap with devotion. Kaal came in Gurudev's form by acquiring (Kabir Sahib) Karunamay Sahib's appearance, and called out "Indramati, Indramati". Now she was already scared, kept on doing sumiran (jaap of mantra). She did not look at Kaal. When looked at him after two minutes, Kaal's form changed, and his actual face became visible. He did not have Karunamay Sahib's appearance anymore. When Kaal saw that his form has changed, then he realised that she has some powerful mantra. He left saying, "I will see you some other time. You have been saved this time." The queen became very happy and was delighted. She told her maid servants that I was supposed to die, but my Gurudev saved me. She went to the king, and said that I was going to die today, my gurudev saved me. Kaal had come to take me. The King said, "You are always doing dramas. If Kaal had come, would he have left you? These saints just mislead you." Now how could the queen accept what the king said? The queen went to her room and laid down in happiness. After some time, Kaal came again as a snake and stung the queen. As soon as the snake stung the queen, she became aware of it. The queen screamed, "A snake has stung me." The servants came running. The snake went out through a hole (through a small outlet for water) before their eyes. After calling her Gurudev, the queen fainted. Karunamay (God Kabir) Sahib ji appeared there. He recited a mantra just to show others

(He can restore one to life even without a mantra; he does not need any incantations.) and restored Indramati to life. The queen felt immensely grateful that Oh Bandichhor, had I not been in your refuge today, I would have died. Supreme God Kabir said, "Indramati, I would not have even let this Kaal enter your house. He would not have even attacked you, but you would not have trusted me. You would have thought that no crisis had to come over me. Guruji has given me naam by misleading me. Therefore, I have given you a slight jolt; otherwise daughter, you would not have developed faith." Dharmdas yahaan ghanaa andhera, bin parchay jeev jam ka chera God Kabir (Karunamay) said that now when I will wish, then you will die. Garibdas ji says that -

Garib, Kaal darae Kartaar se, jai jai jai jagdish |
Jaura jauri jhadti, pag raj daare sheesh ||

This Kaal is afraid of God Kabir (Supreme God Kabir) and this death (jaura) dusts Kabir Sahib's shoes i.e. is equivalent to a servant. Then applies that dust on her head and says that I will not only go to your devotee.

Garib, Kaal jo peesae peesna, jaura hai panihaar |
Ye do asal majoor hain, mere Sahib ke darbaar ||

This Kaal who is the Lord (Brahm) of the twenty-one brahmands, and who is the father of Brahma, Vishnu and Mahesh, he grinds the flour of my Kabir Sahib (God Kabir) i.e. is a definite servant, and jaura (death) fetches water for my Kabir Sahib i.e. is a special maid servant. These two real servants are in my Supreme God Kabir's court.

After a few days, Karunamay (God Kabir) Sahib ji came again, and granted Satnaam[1] to queen Indramati.

Then after some time, seeing queen Indramati's intense devotion, Karunamay ji gave her Saarnaam[2]. Then made her attain Shabd[3]. Supreme God Kabir used to visit queen Indramati from time to time. Indramati used to request, "Please advise my king husband, Lord. If he also agrees and comes in your feet, then my life will become successful." Kabir Sahib requested Chandrvijay,

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[1] This is formed by the union of two Words

[2] This is of three mantras

[3] To grant word power and divine vision for attaining the Eternal God

"Chandravijay, you should also take naam. This kingdom and luxury is of two days. Then a living being will go in 84 lakh births of various life forms." Chandravijay said, "Lord, I will not take naam, and will not restrict your disciple whether she may give the whole treasury in charity, or organise any type of (satsang) spiritual discourse. I will not oppose it." God Kabir (Karunamay) asked, "Why will you not take naam?" King Chandravijay replied, "I have to attend parties of big kings." Karunamay (God Kabir) ji asked, "What hinderance will naam cause in going to the parties? Go to assemblies, eat cashewnuts, drink milk, juice, but do not consume alcohol. Drinking alcohol is a heinous sin." But the king did not agree.

On queen's request, Karunamay (God Kabir) ji again advised the king that without naam this life will be wasted. You may take naam. The king again said, "Guruji, do not ask me to take naam. I will not object your disciple. No matter how much charity she does, or how many satsangs she gets done. Sahib said, "Daughter, seeing this pleasure of two days, his mind has become corrupt. You remain devoted in God's feet. Get your welfare done. Here nobody is anybody's wife or husband. It is a relationship of two days based on the previous deeds. Perform virtuous deeds and get your welfare done, daughter."

When Indramati turned into an eighty year old woman, (when actually she had to die at fourty years of age) when the body also started shaking, then Karunamay Sahib ji said, "Now tell, Indramati, what do you want? Do you want to go to Satlok?" Indramati replied, "Supreme God, I am ready. I am completely ready, Beneficent." Karunamay Sahib ji asked, "Do you have any attachment in your grandchildren?" The queen replied, "Not at all, Supreme God. You have given such a pure knowledge. Now what should I wish for in this bad world?" Supreme God Kabir (Karunamay) ji said, "Come, daughter." The queen died. Supreme God Kabir (Karunamay) Bandichhor took queen Indramati's soul up. There is a Mansarover (lake) in this very brahmand. The soul has to be bathed in that Mansarover. Supreme God Kabir appearing in Guru Form keeps this living being at the Mansarover for some time. Supreme God Kabir Bandichhor ji then asked Indramati, "If you have any desire

in this world, then you will have to take birth again. If you have any desire left in your mind, then you can not go to Satlok." Indramati said, "Sahib, you are omniscient. I do not have any desire. Only have desire of your feet. But I have a doubt in my mind that my husband never objected me in any of the religious acts. Otherwise today's husbands cause hinderance to their wives. If he had forbidden me, then I would not have come in your feet. I would not have got my welfare done. If he gets any benefit for his cooperation in this auspicious act, then also have mercy on him sometime, Lord. Supreme God Kabir saw that this fool has again got stuck due to him. God Kabir said, "Alright daughter, you stay here for two-four years."

Two years later, even the king started dying, because he had not taken naam. The messengers of Yam[1] came. The king felt dizzy and fell in the courtyard. The messengers of Yam strangled him. Because of being strangled, the king choked and his faeces and urine came out. Karunamay (God Kabir) Sahib ji said to the queen, "Look, what is the state of your king?" God Kabir (Karunamay ji) was showing from Mansarover. On seeing all that, the queen said, "Please see, Lord, if he gets any reward for his cooperation in bhakti, then have mercy." The queen still had some affection for him. God Kabir (Karunamay ji) thought that she will again get entangled in Kaal's trap. Thinking this, God Kabir from Mansarover went there, where King Chandravijay was lying unconscious in his palace. The Yamdoots (messengers of Yam) were taking his life. On God Kabir's arrival, the Yamdoots flew in the sky like vultures from a dead body. Chandravijay regained consciousness. Karunamay Sahib ji was standing in front. He was only visible to Chandravijay and not to anyone else. Chandravijay fell in His feet and started begging, "Please forgive me, Beneficent; save my life", because he saw that now he is going to die. (The eyes of this living being open when he realises that things have actually gone wrong.) Please forgive me, save my life, Master." God Kabir said, "King, today also the condition is same. Even that day the condition was same; you will

[1] The God of death

have to take naam." The King said, "I will take naam[1]. I will take it just now." God Kabir gave him naam updesh and said that now I will give you a life of two years. If even a single breath will be missed in it, then again the punishments of your deeds will remain.

Kabir, jeevan to thoda bhalaa, jae sat sumran ho|
Laakh varsh ka jeevna, lekhe dhare na ko||

Because of the previous deed of cooperation in the auspicious actions and the *sumiran*[2] for two years with devotion, God Kabir by providing all the three naams to Chandravijay also took him across. "Hail (Supreme God Kabir) KavirDev ji, "Jai Bandichhor".

Supreme God Kabir increases the life of a true devotee and also protects his/her family. It has been proved from the above-mentioned description. These evidence are of very early times. In the present time, a common man does not believe this. Read the numerous evidence of removal of sufferings and increment in age in present time by Satguru Rampal ji by the power of Venerable Supreme God Kabir in this very book under the topic "True Path to the Misled".

Manifestation of God Kabir (KavirDev) in Kalyug

In Vikrami Samvat 1455 (1398 A.D.) on a full moon day (Purnima) of the month of Jeth (May-June), early morning in Brahm-Muhurat that Supreme God Kabir (KavirDev) Himself came from His original place Satlok. He acquired a child form on a lotus flower in Lahar Tara Lake in Kashi city. First of all, I would like to tell you about Neeru and Neema that who were they. In Dwapar yug Neeru-Neema were parents of Supach Sudarshan. At that time, they had not accepted the advice of God Kabir. In the end, Sudarshan had requested to God Kabir who had come in form of Karunamay that God, you have given me everything by giving initiation. Till today there has been no need to ask for anything from you because you have fulfilled all the desires and have also filled me with the actual wealth of bhakti. There is a request of your servant, accept it if you consider it right. If my parents ever acquire a human birth in any

[1] To become disciple and attain the way of worship
[2] Remembering the given naam

life, then take care of them, God. They are very pious souls, but today their mind has become opposite. They are not accepting the speech of God. God Kabir said, "Do not worry. Now you will get entangled here due to your parents. Let the time come, I will take care of them too. I will release them from Kaal's trap. You may freely go to Satlok." Sudarshan ji went to Satlok.

Even before the birth of Sudarshan's parents as Neeru-Neema in Kalyug, they have had two births in Brahmin family. At that time also, they remained childless. Then the third human birth took place in Kashi. At that time also they were Brahmins (by the name Gauri Shankar and Saraswati). Even then they did not have any child.

Neeru and Neema were both Brahmins by the name Gauri Shankar and Saraswati. They were worshippers of God Shiv. They used to narrate the glory of God Shiv from Shiv Puran selflessly to devout souls. They did not use to take money from anyone. They were such noble souls that if anyone used to voluntarily give them any donation, out of it they used to keep whatever was sufficient for their food and used to do bhandara (provide a common meal) of the rest.

Other selfish Brahmins used to be jealous of Gauri Shankar and Saraswati because Gauri Shankar used to do katha[1] selflessly. He did not use to mislead devotees for the greed of money; as a result of which he had become an object of praise. On the other hand, the Muslims became aware that Neeru-Neema do not have any Brahmin Hindu with them. They took advantage of this and forcefully converted them into Muslims. The Muslims sprinkled their water in their whole house and also put it in their mouth; sprinkled it on all the clothes. At this the Hindu Brahmins said, "Now they have become Muslims. From today onwards they do not have any relation with us."

Attainment of the Title of Weaver by Neeru-Neema and Attainment of God

Poor Gauri Shankar and Saraswati became helpless. The Muslims kept the man's name as Neeru and the woman's name as Neema. Previously, they used to run their livelihood by whatever

[1] Story about God

donation they used to get, and whatever money was saved, they did not use to misuse it. They used to do a religious bhandara[1] from the remaining money. Now even the donation stopped coming. They thought, "Now what work should we do?" They installed a hand-mill and started working as weavers. They started earning their livelihood by weaving clothes. After meeting their home expenses from weaving clothes, they used to spend the remaining money in bhandara. The Hindu Brahmins had prohibited Neeru-Neema from taking bath in Ganga on Ganga Ghat. They used to say, "Now you have become Muslims."

The water of Ganga, splashing through waves, used to fill a big lake named Lahar Tara in Kashi city. It used to remain filled with very pure water. Lotus flower were growing in it. In 1398 A.D. (Vikrami Samvat 1455) on a full moon day in the month of Jyesth (May-June), in Brahm-Muhurat (Brahm-Muhurat is approximately 1½ hours before sunrise), Supreme God Kabir (KavirDev) coming in bodily form from His Satyalok (Ritdhaam), acquiring a child form, became seated on a lotus flower in Lahar Tara lake in Kashi city. Every morning in Brahm-Muhurat, Neeru and Neema used to go to take bath in the same Lahar Tara Lake. A very bright mass of light (Supreme God Kabir ji had come in the form of a child with a very bright body; because of the distance, only a mass of light was visible) came from above (from Satyalok) and became contained on the lotus flower, by which the entire Lahar Tara Lake started dazzling, and then going in one corner, it disappeared. One of the disciples of Ramanand ji, Rishi[2] Ashtanand ji was seeing this spectacle with his own eyes. Ashtanand ji also used to go to a solitary place on that same Lahar Tara Lake to take bath everyday. Sitting there he used to do jaap of the mantra which Gurudev had given and used to enjoy the nature. Swami Ashtanand ji saw that such a bright light that even the eyes got dazzled. Rishi ji thought that whether it is any accomplishment of my bhakti[3] or a deception. Thinking this, to ask the reason, he went to his Gurudev.

Ashtanand ji asked Respected Ramanand ji, "Oh Gurudev!

[1] Provision of a common meal for many people on the basis of religiousness

[2] Sage

[3] Worship

I have seen such a light today which I have never seen before in my life." He narrated the whole account, "A mass of light was coming from the sky. When I saw, my eyes could not bear the light. Therefore, they became shut. I saw a child's form in closed eyes. (Like, after looking at the sun, only a ball is visible, similarly, the child became visible.) Was this any achievement of my bhakti or my sight defect?" Swami Ramanand ji replied, "Son, such signs occur when incarnations come from the upper Loks. They will appear at someone's place, will take birth from some mother and then will perform a divine act." (Because these Rishis only have this much knowledge that one can only take birth from a mother). Based on whatever knowledge the Rishi had, he resolved the doubt of his disciple.

Like everyday, Neeru and Neema were going to take bath that day too. On the way, Neema prayed to God, "Oh God Shiv! (Because although they had become Muslims, they were unable to forget their way of worship from heart which they were doing for so many years.) Have you become short of a child for us? You could have also given one child to us; even our life would have become successful." Saying this she burst into tears. Her husband Neeru said, "Neema, it is beneficial to remain happy in God's wish. If you will keep on crying like this, then your body will become weak, you will lose sight. There is no child in our fate." While saying this, they reached Lahar Tara pond. It was a bit dark. Neema came out after bathing; changed her clothes. Neeru entered into the pond and started bathing by plunging into water. When Neema went again on the bank of the river to wash the cloth worn during bathing, by then the darkness had cleared. The sun was about to rise. Neema saw in the pond that something is moving on a lotus flower in front. God Kabir in the form of a child had one toe in His mouth and was moving the other foot. At first Neema thought it might be a snake and might be coming towards my husband. But when she saw carefully, she soon realised that it is a child. A child on a lotus flower! She at once shouted to her husband, "Watch out, the child will drown, the child will drown!" Neeru said, "Fool, you have turned mad for kids. Now you see a child in water also." Neema said, "Yes, see in front on the lotus flower." Influenced

by her intense voice, Neeru saw where she was pointing; a child was lying on a lotus flower in the form of a newly born baby. Neeru brought that child along with the flower and gave him to Neema, and himself started bathing. Neeru came out after having bath; Neema was cuddling the Supreme God who had come in the child form and was praising and praying to God Shiv, "Oh God, you have fulfilled my desire that I had for years (because she was a worshipper of Shiv). Just today I had called out from heart, and you heard it."

That Supreme God Kabir, by taking whose name a special thrilling sensation occurs in our heart, in whose love hair stand on end and the soul is moved, the happiness which the mother/sister, who had embraced and loved Him like a child, would have experienced is unexplainable, just as a person after eating jaggery cannot explain its taste to anyone, only the person who has eaten it can know it. Like a mother loves a child, in a similar manner, sometime she kissed Him on face, sometime was cuddling Him and was again and again looking at His face. Meanwhile, Neeru came out after bathing. (Because a man is more concerned about the society) He thought, "We have not developed any special love with the Muslims and the Hindu Brahmins hate us. At first the Muslims took advantage of this and made us Muslims because we did not have any companion. Now if we will take this child, then people will say that tell us, who are the parents of this child? You have stolen someone's child. His mother must be crying. What answer will we give, what will we say? If we will tell that we found him on a lotus flower, then nobody would believe us." Contemplating all this, Neeru said, "Neema, leave this child here only." Neema said, "I can not leave this child. I can give my life; I will die in agony. God knows what spell this child has casted on me? I can not leave him." Now Neeru explained the whole thing that this can happen with us. Neema said, "I can even take exile for this child, but will not leave him." Seeing her foolishness Neeru thought that she has gone mad; she is not even seeing the society. Neeru said to Neema, "To date I had never disregarded you because we did not have children. Whatever you said, I accepted. But I will not listen to you today. Either you keep this child here only, or I will just give you two slaps." That

greatman had held his hand towards his wife for the first time. At that very moment, Supreme God Kabir (KavirDev) in the form of the infant said, "Neeru, take me home. You will not face any problem." On hearing the words of God in infant form Neeru became frightened that this child might be an angel or some Siddh person, and I might get into trouble. He started walking silently.

When they brought the child home, everyone forgot to ask from where they had brought him. Kashi's men and women came to see the child and said that he appears to be some god. We have never seen such a beautiful body, such a bright child before. Someone said that he is some god among Brahma-Vishnu-Mahesh. Brahma-Vishnu-Mahesh said that this is some power which has come from the upper loks. In this way, everybody was giving their comments.

Garib, chaurasi bandhan kate, keeni kalap Kabir|
bhavan chaturdash lok sab, tute jam janjeer||376||
Garib, anant koti brahmand mein, bandi chhor kahaay|
so tau ek Kabir hain, janni janya na maay||377||
Garib, shabd swaroop Sahib dhani, shabd sindh sab maanhi|
baahar bhitar rami rahya, jahaan tahaan sab thaanhi||378||
Garib, jal thal prithvi gagan mein, baahar bheetar ek|
Puranbrahm Kabir hain, avigat Purush alekh||379||
Garib, sewak hoy kari utre, is prithvi ke maanhi|
jeev udhaaran Jagatguru, baar baar bali jaanhi||380||
Garib, kaasipuri kast kiya, utre adhar adhaar|
moman koon mujra huva, jungle mein deedar||381||
Garib, koti kiran shashi bhan sudhi, aasan adhar bimaan|
parsat Puranbrahm koon, sheetal pindru praan||382||
Garib, god liya mukh choombi kari, hem roop jhalkant|
jagar magar kaaya karae, damkaen padam anant||383||
Garib, kaashi umti gul bhaya, moman ka ghar gher|
koi kahae Brahma Vishnu hai, koi kahae Indra kuber||384||
Garib, koi kahae chhal ishwar nahin, koi kinar kahlaay|
koi kahae gan ish ka, jyun jyun maat risaay||388||
Garib, koi kahae varun dharmrai hai, koi koi kahte ish|
solah kalaa subhaan gati, koi kahae jagdish||385||
Garib, bhakti mukti le utre, metan teenu taap|
moman ke dera liya, kahae kabira baap||386||

Garib, doodh na peevae na ann bhakhae, nahin palne jhoolant|
adhar amaan dhiyaan mein, kamal kalaa foolant||387||
Garib, kaashi mein achraj bhaya, gai jagat ki neend|
aise dulhe utre, jyun kanya var beend||389||
Garib, khalak mulak dekhan gaya, raja prja reet|
jambudeep jihaan mein, utre shabd ateet||390||
Garib, duni kahae yoh Dev hai, Dev kahat hain ish|
ish kahae Paarbrahm hai, pooran beesve bees||391||

Supreme God Kabir ji alone is the eternal Supreme Guru. He alone transforming himself appears (swayambhu) in a Saint or Rishi attire, and makes the Tatvgyan spoiled by the messengers (saints) of Kaal healthy. Kabir Sahib only on coming from His Satlok from time to time gave naam-updesh[1] to Brahma, Vishnu, and Shiv etc gods, Rishi-Munis and saints. Respected Garibdas ji Maharaj has written in his speech that God Kabir ji has Himself explained -

Aadi ant humra nahin, Madhya milaava mool|
Brahma gyaan sunaaiya, dhar pinda asthool||
Shwet bhoomika hum gaye, jahaan vishambharnaath|
hariyam heera naam de, asht kamal dal swaanti||
Hum bairagi Brahm pad, sanyasi Mahadev|
sohM mantra diya Shankar koon, karat humaari sev||
Hum Sultani Nanak tare, Dadu koon updesh diya|
jaati julaaha bhed na paaya, kaashi maahe Kabir hua||
Satyug mein Satsukrit kahaen tera, treta naam Muninder mera|
Dwapar mein Karunamay kahlaaya, kaliyug mein naam Kabir dharaaya||
Chaaron yugon mein hum pukaaraen, kook kahya hum hel re|
Heere maanik moti barsein, ye jag chugta dhel re||

It is proved from the aforesaid speech that Supreme God Kabir alone is the Eternal God. He only is eternal-immortal. This very God, Himself coming in all the four yugas, gives his true path of bhakti.

[1] Initiation

Identification of a True Saint

(Identification of a Complete Saint from Holy Scriptures)

There is evidence in Holy Scriptures like Vedas, Gita ji etc that whenever there is decline of righteousness and an uprise of sins and the form of the path of bhakti is distorted by the contemporary saints, mahants, and gurus, at that time, God either by coming Himself or by sending His most knowledgeable saint again establishes the righteousness by means of the true knowledge. He explains the path of bhakti according to the scriptures. His identification is that the contemporary religious gurus stand in his opposition, and by misleading the king and the people, inflict atrocities on Him. Kabir Sahib ji says in His speech that -

Jo mm sant sat updesh drdaavae (bataavae),

vaake sang sabhi raad badaavae||

Ya sab sant mahantan ki karni,

Dharmdas main to se varni||

God Kabir ji is explaining to His dear disciple Dharmdas in His speech that the saint of mine who will tell the path of true bhakti, all the saints and mahants will quarrel with him. This will be his identity.

Second identity: That saint is a complete knower of all the religious texts. Evidence in Satguru Garibdas ji's speech -

"Satguru ke lakshan kahoon, madhure baen vinod|

Chaar ved shat shastr, kahae athaara bodh||"

Satguru Garibdas ji Maharaj is telling the identity of a Complete Saint in his speech that he will be a complete knower of all the four Vedas, six shastras, eighteen Purans etc i.e. he will explain their essence. It is written in Yajurved Adhyay 19 Mantra 25, 26 that by completing the incomplete sentences of the Vedas i.e. the coded words and the one-fourth shloks, he will elaborate them, and will tell the worship of three times. In the morning, worship of Supreme God; in the afternoon, regard of the gods of the world, and will tell Sandhya Aarti (evening prayer) separately. He is a beneficent saint of the world.

Yajurved Adhyay 19 Mantra 25 Division of words:

Arddh richaeH ukthanm′ roopam′ padaeH aapnoti nividH|

PrnvaeH shastranam′ roopam′ paysa somH aapyate||25||

Translation: A saint who (Arddh richaeH) by completing the incomplete sentences i.e coded words of the Vedas (nividH) fills in (padaeH) the fourth parts of the Shlok i.e. partial sentences (ukthaanm) stotras (roopam) in the form of (aapnoti) receives i.e. completely understands and explains the partial description (shastraanam) like, one who knows how to operate the weapons (roopam) uses them fully; similarly, a Complete Saint (prnvaeH) completely understanding and explaining the Omkaars i.e. Om - Tat -Sat mantras (paysa) sieves milk-water i.e. provides the Tatvgyan-like waterless milk, by which (somH) Eternal Purush i.e. Eternal God (aapyate) attains. That Complete Saint is said to be the knower of the Vedas.

Translation: A saint, who fills in by completing the incomplete sentences i.e. coded words of the Vedas; perceives the fourth part i.e. partial sentences of the shloks in the form of stotras i.e. completely understands and explains the partial description; just as one who knows how to operate the weapons uses them fully; likewise, a Complete Saint completely understanding and explaining the Omkaars i.e. Om -Tat -Sat mantras, sieves milk-water i.e. provides Tatvgyan-like waterless milk, by which one attains the Eternal Purush i.e. the Eternal God, that Complete Saint is said to be the knower of the Vedas.

Meaning: A Tatvdarshi Saint is one who explains the coded words of the Vedas in detail; as a result of which Supreme God is attained. He is said to be the knower of the Vedas.

Yajurved Adhyay 19 Mantra 26

Division of words:

Ashvibhyam′ praatH savnm′ indren endrm′ madhyandinm′|
Vaishvdaivm′ sarasvatya trteeyam′ aaptm′ savnm′||26||

Translation: That Complete Saint tells the sadhna[1] of the three times (ashvibhyaam) on the basis of a day formed by the rising and setting of sun (indren) foremost, the Master of all gods, Supreme God's (praatH savnm) tells to do pooja in the morning, which (endrm) is for the Supreme God. Second (madhyandinm) tells to do at midday, which (vaishvdainm) related to the regard of all the gods (sarasvatya) says to do sadhna through sacred speech, and (trteeyam) third (savnm) pooja in the evening (aaptm) attains i.e. one who tells to separately do the sadhna of the three times, he is a

[1] Religious duty

beneficent Saint of the world.

Translation: That Complete Saint tells the sadhna of the three times. On the basis of a day formed by the rising and setting of sun, tells to foremost do the worship of Supreme God, the Master of all the gods, in the morning, which is for the Complete God (Supreme God). Tells the second to be done at midday i.e. tells to do sadhna through sacred speech which is related to the regard of all the gods, and attains the third pooja in the evening i.e. tells to do sadhna of the three times separately. He is a beneficent Saint of the world.

Meaning: The Complete Saint about whom there is a mention in Mantra 25, he tells to do sadhna three times (morning - midday - and in the evening) in a day. Tells to do worship of Supreme God in the morning, regard of all the gods at midday, and in the evening Sandhya Aarti etc by means of sacred speech. He is a well-wisher of the entire world.

Yajurved Adhyay 19 Mantra 30

Division of words:

Vrten deeksham′ aapnoti deekshya aapnoti dakshinam′ |
Dakshina shraddham′ aapnoti shraddhya satyam′ aapyate || 30||

Translation: (Vrten) by keeping fasts of the vices i.e. a worshipper who abstains from cannabis, alcohol, meat and tobacco etc (deeksham) initiation from a Complete Saint (aapnoti) attains i.e. becomes a disciple of the Complete Saint (deekshya) the Complete Saint, from the initiated disciple (dakshinam) charity (aapnoti) attains i.e. a saint only takes donation from one who takes naam from him. Thus, according to the rule (dakshina) one who performs meritorious acts by giving charity-donation as directed by Gurudev, by that (shraddhaam) devotion (aapnoti) attains (shraddhya) by doing bhakti with devotion (satyam) the ever-lasting happiness and God i.e. the Eternal God (aapyate) attains.

Translation: A worshipper, who keeps fast of vices i.e. abstains from cannabis, alcohol, meat and tobacco etc, obtains initiation from a Complete Saint i.e. becomes disciple of a Complete Saint. A Complete Saint receives charity from an initiated disciple i.e. a saint takes donation from only that person who obtains naam from him. Thus, one, who adequately performs meritorious acts by giving charity-donation as directed by the Gurudev, attains devotion. By

doing bhakti with devotion, one attains the ever-lasting happiness and God i.e. the Eternal God.

Meaning: A Complete Saint only makes that person his disciple, who always maintains good conduct; who gives the assurance of not consuming the prohibited food and intoxicating substances. A Complete Saint accepts charity from only that person who becomes his disciple, and who after taking initiation from gurudev[1], then gives charity-donation, by which devotion increases. By doing true bhakti with devotion, the Eternal God is attained i.e. one becomes completely liberated. A Complete Saint will not wander about asking for alms and donations.

Kabir, guru bin mala ferte, guru bin dete daan
Guru bin dono nishfal hain, poochho ved puran

The third identity is that he will give initiation of three types of mantras (naams) at three times. Its description is available in Kabir Sagar Granth, page no. 265 Bodh Sagar and in Gita ji Adhyay no. 17 Shlok 23, and in Samved Sankhya[2] no. 822.

In Kabir Sagar[3], Amar Mool Bodh Sagar, page no 265 -

Tab Kabir as kaheve leenha, gyanbhed sakal kah deenha||
Dharmdas main kaho bichaari, jihite nibhae sab sansaari||
Prathmahi shishya hoy jo aai, ta kahaen paan dehu tum bhaai|| 1||
Jab dekhahu tum dridta gyana, ta kahaen kahu shabd prvaana|| 2||
Shabd maanhi jab nishchay aavae, ta kahae gyan agaadh sunaavae|| 3||

Has explained again -

Baalak sam jaakar hai gyana| taaso kahhu vachan prvaana|| 1||
Ja ko sukshm gyan hai bhaai| ta ko smaran dehu lakhaai|| 2||
Gyan gamya ja ko puni hoi| saar shabd ja ko kah soi|| 3||
Ja ko hoy divya gyan parvesha, tako kahe tatv gyan updesha|| 4||

It is clear from the aforesaid speech that *Kadihaar* Guru (Complete Saint) provides upto Saarnaam in three stages and in the fourth stage provides Saarshabd. I had seen the evidence in Kabir Sagar afterwards, but already venerable Grandfather Gurudev and Supreme God Kabir Sahib ji had granted the method of updesh to

[1] Spiritual Teacher
[2] Serial
[3] A Holy Book

my venerable Gurudev who, from the beginning, has been giving naam-daan to us in three stages.

Our Gurudev Rampal Ji Maharaj in the first time give jaap of naam of Shri Ganesh ji, Shri Brahma-Savitri ji, Shri Lakshmi-Vishnu ji, Shri Shankar-Parvati ji and Mother Sheranwali, who reside in the chakras built in our human body. Shri Ganesh ji reside in 'Mooladhar' chakra, Brahma-Savitri ji reside in 'Swaad' chakra, Lakshmi-Vishnu ji reside in 'Naabhi' chakra, Shankar-Parvati ji in 'Hridya' chakra, and Mother Sheranwali resides in 'Kanth' chakra, and all these gods-goddesses have Aadi Anaadi naam (eternal/Original name) mantras, of which the contemporary gurus are not aware of. By the jaap of these mantras all these five chakras open up. A human being becomes suitable for doing bhakti after these chakras open up. Satguru Garibdas ji gives evidence in his speech that -

Paanch naam gujh gayatri aatm tatv jagaao|
kiliyaM hariyam′ shriyam′ sohM dhyaao||

Meaning: Awaken your soul by doing jaap of these five naams which is 'Gujh Gayatri'.

In the second time, he gives jaap of two words, of which one is 'Om' and the second is Tat' (which is a secret and is only told to an updeshi / follower), which are chanted through breaths.

In the third time, he gives Saarnaam which is a complete secret.

Evidence of Naam Jaap[1] in Three Stages

Gita Adhyay 17 Shlok 23

, Tat′, Sat′, iti nirdeshH, BrhmnH, trividhH, smritH,
BrahmnaH, ten, vedaH, ch, yagyaH, ch, vihitaH, pura||23||

Translation: ( ) /Om is mantra of Brahm (Tat) Tat - this is indicative mantra of ParBrahm (Sat) Sat - this is indicative mantra of Purna Brahm (iti) in this way, this (trividhH) of three types (BrhmnH) of *sumiran*[2] of naam of Supreme God (nirdeshH) an direction (smritH) is said to be (ch) and (pura) in the beginning of nature (brahmnaH) the scholars

[1] Repetition of mantra
[2] Remembering the given naam/mantra

told that (ten) that same Supreme God (vedaH) Ved (ch) and (yagyaH) yagya etc (vihitaH) created.

Translation: /Om is mantra of Brahm, Tat - this is indicative mantra of ParBrahm, Sat - this is indicative mantra of Purna Brahm, in this way, this is said to be direction of sumiran of three types of naams for attaining Supreme God, and in the beginning of nature, Brahmins i.e. learned men used to do sadhna based on this only and they told that, that same Supreme God created Ved and yagya etc.

Mantra no. 822 Samved Utarchik Adhyay 3 Khand no. 5 Shlok no. 8 (Translated by Sant Rampal Das): -

ManeeshibhiH pavte poorvyaH kavirnrbhiyatH pari koshaaM asishyadat′|

Tritasya naam janayanmadhu ksharannindrasya vaayuM sakhyay vardhayan′||

ManeeshibhiH – pavte – poorvyaH – Kavir′ - nrbhiH – yatH – pari – koshaan′ - asishyadat′ - tri – tasya – naam – janayan′ - madhu – ksharanH – na – indrasya – vaayum′ - sakhyay – vardhyan′|

Translation: (PoorvyaH) Primordial i.e. Eternal (Kavir nrbhiH) Supreme God Kabir, by acquiring a human form i.e. appearing as a Guru (maneeshibhiH) to a devout soul who does bhakti with devotion and loves Him from heart (tri) three (naam) giving mantra i.e. naam updesh (pavte) by purifying (janayan) birth and (ksharanH) from death (na) makes free from and (tasya) his/her (vaayum) the countable life-breaths which are put according to destiny (koshaan) from His store (sakhyay) on the basis of friendship (pari) completely (vardhayan') increases (yatH) as a result of which (indrasya) of Supreme God (madhu) the real happiness (asishyadat) makes him attain by His blessings.

Translation: The Primordial i.e. Eternal Supreme God Kabir assuming a human form i.e. appearing as a Guru, giving three mantras i.e. naam updesh to a devout soul who does bhakti with devotion and loves Him from heart, by purifying him, releases him from birth and death, and completely increases his/her countable life-breaths, which have been put according to the destiny, from His store on the basis of friendship. As a result of which, makes him/ her attain the real happiness of Supreme God by His blessings.

Meaning: It has been clarified in this Mantra that Supreme God Kavir i.e. Kabir manifesting in the form of a Guru in human

body, by giving jaap of three naams to God-loving soul, makes him/ her do true bhakti, and by purifying that devotee friend, by His blessings, makes him achieve complete happiness by attaining the Supreme God. He increases the age of the worshipper. This same evidence is in Gita Adhyay 17 Shlok 23 that "Om - Tat - Sat iti nirdeshH BrhmnH trividhH smritH" - meaning is that there is direction of jaap sumiran of Om (1) Tat (2) Sat (3) this mantra for attaining the Supreme God. Obtain this naam from a Tatvdarshi saint. There is mention of the Tatvdarshi saint in Gita Adhyay 4 Shlok 34, and in Gita Adhyay 15 Shlok 1 to 4, the identity of a Tatvdarshi saint has been given, and it is said that after knowing the Tatvgyan (true knowledge) from the Tatvdarshi Saint, one should search for that Param Pad (supreme state) of Supreme God. Having gone where, devotees do not return to the world i.e. they become completely liberated. That same Supreme God has created the world.

Important: It has become clear from the above-mentioned description that even the four Holy Vedas are testifying that the Supreme God alone is worthy of being worshipped. His real name is KavirDev (Kabir God) and complete salvation is attained only by the jaap of the three mantras.

Supreme God Kabir ji had forbidden Dharmdas ji to give Saarshabd and had said that if any messenger of Kaal will get hold of Saarshabd, then the *hans*[1] of the intermediate generation will not get liberated. Like, in the beginning of Kalyug, the devotees of the first generation were illiterate and at the end of Kalyug the devotees of the last generation will become ungrateful and in the present time, the intermediate generation has started after the independence of India in year 1947 A.D. He has sent Satguru Rampal ji Maharaj in year 1951. Now all the devotees are literate. Scriptures are available with us. Now this true path, true sadhna will spread in the whole world and the fake gurus, saints and mahants will keep hiding.

Therefore in Holy Book Kabir Sagar, Jeev Dharm Bodh, Bodh Sagar on page 1937-

Dharmdas tohi laakh duhaai, saar shabd kahin baahar nahin jaai|
Saar shabd baahar jo pari hai, bichli peedi hans nahin tari hai||

[1] Evilless devotee - A devotee free from evils or vices

In the book "Dhani Dharmdas Jeevan Darshan Evam Vansh Parichay" on page 46, it is written that the eleventh generation did not get the native seat (gaddi). That Mahant ji's name was 'Dheeraj Naam Sahib' and he used to live in Kavardha. Thereafter, the twelfth Mahant 'Ugr Naam Sahib' established the native seat in Damakheda and declared himself the Mahant. Prior to this, there was no native seat in Damakheda. It is clear from this that there is no one in the whole world who has the real path of bhakti except Satguru Rampal Ji Maharaj. Satguru Rampal Ji Maharaj repeatedly says in his discourses that it is a request to all the God-loving souls that considering me a Das, sent by God, get your welfare done.

Yeh sansaar samajhda naahin, kahanda shyam dopahre noo|
Garibdas yeh vakt jaat hai, rovoge is pahre noo||

Regarding the twelfth Panth (Garibdas Panth has been written as the twelfth panth in Kabir Sagar, Kabir Charitr Bodh, on page no 1870), speech is written in Kabir Sagar, Kabir Vaani page no 136-137 that -

Samvat′ satraasae pachahttar hoi, taadin prem praktein jag soi|
Saakhi humaari le jeev samjhavae, asankhya janm thaur nahin paavae|
Baarvein panth pragat hai baani, shabd humaare ki nirnay thaani|
Asthir ghar ka maram na paavaen, ye baara panth humhi ko dhyaavaen|
Baarvein panth hum hi chali aavaen, sab panth meti ek hi panth chalaavein|
Dharmdas mori laakh dohaai, saar shabd baahar nahin jaai|
Saar shabd baahar jo parhi, bichli peedi hans nahin tarhin|
Tetis arb gyan hum bhaakha, saar shabd gupt hum raakha|
Mool gyan tab tak chhupaai, jab lag dwadash panth mit jaai|

Here, God Kabir ji explains to His disciple Dharmdas ji that in Samvat 1775, my knowledge will spread which will be the twelfth *panth* (sect). In the twelfth *panth*, our vaani (speech) will manifest, but the right path of bhakti will not exist. Then in the twelfth *panth* , I will myself come and eradicating all the panths will only run one *panth* . But Dharmdas, I administer lakhs of oaths to you that do not give this Saar Shabd to any unworthy person; otherwise, the souls of the intermediate generation will not be able to get liberated. Therefore, until the twelve panths get eradicated and one *panth* is started, I will keep this fundamental knowledge hidden. The

importance of naam in Sant Garibdas Ji Maharaj's speech -

Naam abhaeda ooncha santon, naam abhaeda ooncha|
Ram duhaai saach kahat hoon, Satguru se poochha||
Kahae Kabir Purush bariyaamM, Garibdas ek nauka naamM||
Naam Niranjan neeka santon, naam Niranjan neeka|
Teerth vrat thothre laage, jap tap sanjam feeka||
Gaj turak paalki artha, naam bina sab daanM vyartha|
Kabir, naam gahe so sant sujaana, naam bina jag urjhaana|
Taahi na jaane ye sansaara, naam bina sab jam ke chaara||

The importance of naam in Sant Nanak Sahib ji's speech -

Nanak naam chaddi kalaa, tere bhaane sabda bhalaa|
Nanak duHkhiya sab sansaar, sukhiya soy naam adhaar|
Jaap taap gyan sab dhyaan, shat shastr simrat vyaakhaan|
Jog abhyas karm dharm sab kriya, sagal tyaagvan madhya firiya|
Anek prakaar kiye bahut yatna, daan punya homae bahu ratna|
Sheesh kataaye homae kar raati, vrat nem kare bahu bhaanti|
Nahin tulya Ram naam vichaar, Nanak gurumukh naam japiye ek baar|

(Sacred speech of Most Worshippable God Kabir (Kavir Dev))

Santo shabdaii shabd bakhaana|| tek||
Shabd faans fasaa sab koi shabd nahin pahchana||
Prathmahin Brahm swaM ichchha te paanchau shabd uchaara|
SohM, Niranjan, Rarankar, Shakti, and Omkaara||
Paanchau tatv Prakriti teeno gun upjaaya|
Lok dweep chaaron khan chauraasi lakh banaaya||
Shabdaii Kaal kalandar kahiye shabdaii bharm bhulaaya|
Paanch shabd ki aasha mein sarvas mool ganvaaya||
Shabdaii Brahm prakaash meint ke baithe moonde dwaara|
Shabdaii nirgun shabdaii sargun shabdaii ved pukaara||
Shuddh Brahm kaaya ke bheetar baith kare sthaana|
Gyaani yogi pandit au siddh shabd mein urjhaana||
Panchaii shabd paanch hain mudra kaaya beech thikaana|
Jo jihsank aaradhan karta so tihi karat bakhaana||
Shabd Niranjan chaanchri mudra hai nainan ke maanhi|
Taako jaane gorakh yogi maha tej tap maanhi||
Shabd omkaar bhoochri mudra trikuti hai sthaana|
Vyaas Dev taahi pahichaana chaand surya tihi jaana||

SohM shabd agochri mudra bhanvar gufa sthaana|
Shukdev muni taahi pahichaana sun anhad ko kaana||
Shabd rarankar khechri mudra dasvein dwaar thikaana|
Brahma Vishnu Mahesh aadi lo rarankar pahichaana||
Shakti shabd dhyaan unmuni mudra base aakaash sanehi|
Jhilmil jhilmil jot dikhaave jaane janak videhi||
Paanch shabd paanch hain mudra so nishchay kar jaana|
Aage purush puraan NiHakshar tinki khabar na jaana||
Nau naath chauraasi siddhi lo paanch shabd mein atke|
Mudra saadh rahe ghat bheetar fir aondhe much latke||
Paanch shabd paanch hai mudra lok dweep yamjala|
Kahain Kabir akshar ke aage NiHakshar ujiyaala||

Like, it has been mentioned in this shabd (hymn) "Santo shabdaii shabd bakhaana" that all the saints sing the glory of shabd (naam). Purna Brahm Kabir Sahib ji has explained that shabd is of SatPurush also, which is a symbol of SatPurush, and the symbol of Jyoti Niranjan (Kaal) is also shabd only. Like the shabd 'Jyoti Niranjan' makes one attain Chaanchri mudra; Gorakh yogi attained this by doing a lot of meditation (Tap) which is not possible for a common man, and then Gorakh Naath became a Siddh by doing sadhna upto Kaal. He did not become liberated. When God Kabir gave him Satnaam and Saarnaam, then Gorakh Naath became free from Kaal. Therefore, those who do chant 'Jyoti Niranjan' naam, they can not escape from Kaal's trap i.e. can not go to Satlok. By doing jaap of shabd 'Omkaar' (Om), a devotee reaches the state of Bhoonchri mudra. Ved Vyaas did sadhna of this and remained in Kaal's trap. By jaap of 'SohM' naam, one attains the state of Agochari mudra, and reaches Bhanvar Gufa (cave) built in Kaal's lok. Sukhdev Rishi did sadhna of this, and only went to heaven built in Vishnu ji's lok. With shabd 'Rarankar', one reaches Khainchri mudra, the tenth gate (Sushmna). Brahma, Vishnu, and Mahesh, the trio, considering Rarankar only to be true, remained entangled in Kaal's web. Shakti (Shriyam) shabd, this makes one attain Unmani mudra, which was attained by King Janak; but, he did not become liberated. Many saints have added 'Satyanaam' in place of 'Shakti' in the five naams, when actually 'Satyanaam' is no jaap (mantra). This is an indication towards

the (Sacha) true naam. Like, Satlok is also known as Sachkhand, similarly is Satyanaam and Sacha naam. Only Satyanaam-Satyanaam is not any jaap. Even the nine Naaths and 84 Siddhs who did sadhna of these five naams remained limited to these only and kept enjoying by hearing the sound (dhuni) in the body (in ghat) only. The actual place Satlok is out of the body (pind) and brahmand (And), therefore they again returned in the womb of mother (hung upside-down) i.e. the sufferings of birth and death did not end. Whatever achievement is made in the (ghat) body is upto Kaal (Brahm) only, because the native place (Satlok) of Supreme God, and the light from His body is much more than that of ParBrahm etc and is a lot further away. For that only a (purna sant) Complete Saint will tell the complete way of worship which is different from the five naams (shabds).

Santon, Satguru mohe bhaavae, jo nainan alakh lakhaavae|
Dholat dhigae na bolat bisrae, sat updesh drdaavae||
Aankh na moondae kaan na roondae, na anhad urjhaavae|
Praan poonj kriaaon se nyaara, sahaj samaadhi bataavae||

The author of Ghat Ramayan, Respected Tulsidas ji of Haath Ras himself states that - (Ghat Ramayan, First Part, page no. 27) -

Paanchon naam Kaal ke jaanau tab daani man sanka aanau| surati nirat lae lok sidhaaoon, aadinaam le Kaal giraaoon| satnaam le jeev ubaari, as chal jaaoon purush darbaari||

Kabir, koti naam sansaar mein, inse mukti na ho| saar naam mukti ka daata, vaako jaane na koye||

Evidence of three naams in speech of Guru Nanak ji -

Poora Satguru soye kahaavae, doy akhar ka bhed bataavae|
Ek chhudaavae ek lakhaavae, to praani nij ghar jaavae||
Jae pandit tu padiya, bina dau akhar dau naama|
Paranvat Nanak ek langhaay, je kar sach samaava|
Ved kateb simrit sab saansat, in padi mukti na hoii||
Ek akshar jo gurumukh jaapae, tis ki nirmal hoii||

Meaning: Guru Nanak ji Maharaj wants to explain through his speech that only he who knows about the jaap of two words is the Complete Satguru. Of which, one releases from the bondage of Kaal

and Maya, the second shows the God, and the third which is one word unites with God.

Evidence of naam of breath in the sacred speech of Saint Garibdas ji Maharaj -

Garib, swaansa paaras bhed humaara, jo khojae so utre paara|
Swaansa paara Aadi nishaani, jo khoje so hoy darbaani|
Swaansa hi mein saar pad, pad mein swaansa saar|
Dum dehi ka khoj karo, aaavagaman nivaar||
Garib, swaansa surati ke Madhya hai, nyaara kade nahin hoye|
Satguru saakshi bhoot koon, raakho surati samoye||
Garib, chaar padaarth ur mein jovae, surati nirati man pavan samovae|
Surati nirati man pavan padaarth (naam), karo iktar yaar|
Dwaadas andar samoye le, dil andar deedar|
Kabir, kahta hoon kahi jaat hoon, kahoon baja kar dhol|
Swaans jo khaali jaat hai, teen lok ka mol||
Kabir, maala swaans uswaans ki, ferenge nij daas|
Chaurasi bhrme nahin, kataen karm ki faans||

Evidence in Guru Nanak Dev ji's speech -

Chahaoon ka sang, chahaoon ka meet, jaamae chaari hataavae nit|
Man pavan ko raakhae band, lahe trikuti trivaeni sandh||
Akhand mandal mein sunn samaana, man pavan sachch khand tikaana||

Only he is a Complete Satguru who gives naam in three stages and tells the method of sumiran (rememberance of naam) with breath. Only then the salvation of a living being is possible. Just as God is true, similarly, the interview with God and also the method of attaining salvation is also eternal and true, which never changes. Garibdas ji Maharaj says in his speech -

Bhakti beej paltae nahin, yug jaanhi asankh|
saain sir par raakhiyo, chauraasi nahin shank||
Gheesa aaye eko desh se, utre eko ghaat|
samjhon ka maarg ek hai, moorkh baarah baat||
Kabir bhakti mukti beej paltae nahin, aan padae bahu jhol|
jae kanchan bishta parae, ghatae na taaka mol||

Many greatmen do not know about the true naams. They give arbitrary naams, by which neither one attains happiness, nor salvation. Some say do tap (practice austerity), hawan (sacrificial

fire), yagya etc, and some greatmen talk about meditating within by closing eyes, ears and mouth, which is a symbol of their self-made way of worship. Whereas supreme saints like Kabir Sahib, Saint Garibdas ji Maharaj, Guru Nanak Dev ji, etc, forbidding all the activities, have said about only doing jaap of one naam.

There was a Foreteller named Nostradamus whose all prophecies are coming true, which were written and said approximately 450 years ago. He has said that in year 2006, a Hindu saint will appear i.e. he will become known in the world. That saint will neither be a Muslim, nor a Christian; he will only be a Hindu. The path directed by him will be distinct from all and will be based on facts. Nobody will be able to defeat him in knowledge. In year 2006, that saint's age will be between 50 and 60 years. (Sant Rampal ji Maharaj was born on 8 September 1951. In July 2006 Sant ji's age comes out to be exactly 55 years which is correct according to the prophecy.) The whole world will accept the knowledge given by that Hindu Saint. Under the chairmanship of that Hindu Saint, India will rule over the whole world and all the tasks will be performed by his permission. His glory will rise above the skies. The saint hinted by Nostradamus is Rampal Ji Maharaj who has become famous in year 2006. Although the saint has been made famous by the ignorants in a negative way, but there is no fault in the saint.

All the above-mentioned qualities are present in Tatvdarshi Sant Rampal Ji Maharaj.

The Punishment of Tormenting a Saint

Respected Garibdas ji Maharaj was born in holy Village Chhudani, District Jhajjar in the family of Shri Balram ji Dhankad (Jaat). Purna Brahm Supreme God Kabir (KavirDev) who after living in Kashi for 120 years had gone to Satlok in 1518, also met you after coming from Satlok (Ritdhaam) in bodily form in 1727 A.D., and took your soul to Satlok. Subsequently considering you dead, your family members had kept your body on pyre. At that very moment, God KavirDev ji had penetrated your soul back into your body. Thereafter, Respected Garibdas ji also started narrating the eye-witnessed glory of Most Worshippable KavirDev (Kabir God) to everyone. Whichever distressed soul used to take initiation from you, used to become happy. Because of the disclosure of the hollowness of the incomplete knowledge of other gurus (Acharyas) in front of your growing glory and Tatvgyan, all the neighbouring gurus (Acharyas) with incomplete knowledge became extremely jealous of you. They misguided the main-main neighbouring chaudharys. As a result of which, the ordinary people of the neighbouring villages started hating the dear child of God Kabir, Respected Garibdas ji.

You had a disciple in Vajidpur village in Delhi. The entire village used to hate him too. On his request you stayed in Vajidpur for a few days. At that very time, a swarm of locusts destroyed the millet crop of the neighbouring regions. But it did not cause any damage to the crop of your disciple. All the villagers were impressed by your (Saint Garibdas ji) glory and accepting your knowledge got their welfare done.

On your orders, your devotee distributed that millet produce in the whole village, and even on repeated refusals by you (Garibdas ji), put some millet in the bullock-cart and said that you do a bhandara[1] on every Purnamasi (full moon day), some charity will be done by your Das (servant) also. Keeping the devotion of the devotees, you gave your approval (Respected Garibdas ji had four boys and two

[1] Provision of common meal on the basis of religiousness

girls as children and was also the owner of approximately 1300 acre land.) Sitting in that very bullock-cart, you left for Village Chhudani. On the way, when the bullock-cart reached near Village Kanounda, as conspired already the selfish gurus (aacharyas) surrounded Sant Garibdas ji. They looted the entire millet and informed Chaudhary Chhajuram Chhikkara of that village that we have captured that traitor of Hindu religion. By the order of Chaudhary Chhajuram ji, Garibdas ji was tied in the assembly room. Chaudhary Chhajuram had some legal powers from the government, which included a six months sentence, a fine of Rs 500 and to put the culprit in the kaath.

Already misguided by those ignorant contractors of religion (gurus-aacharyas), Chaudhary Chhajuram Chhikkara ji put that highly respected Garibdas ji Maharaj in kaath (putting in kaath was a type of punishment of intense imprisonment, in which two wooden rods were tied to the thighs and both hands were tied behind the back. As a result of which, a person cannot sit, and experiences severe pain and feet swell up.) The bullock-cart driver returned with an empty bullock-cart to Village Vajidpur, which was at a distance of 10 km from Village Kanounda. On getting the information, some main persons of Village Vajidpur immediately reached Kanounda, and requested Chaudhary Chhajuram ji and tried to convince him a lot that this is not an ordinary man; he is endowed with supreme power. You may ask for forgiveness. Chaudhary Chhajuram ji was a very noble soul, was very compassionate and a soft-hearted person. But those selfish and hungry-for-fame gurus (aacharyas) by telling a false story to that pious soul Shri Chhajuram Chhikkara ji had invoked a lot of hatred towards the beloved child of God, Respected Garibdas ji. Because of which Chaudhary Chhajuram ji had commenced the punishment without knowing the reason. Accepting the request of the devotees of Vajidpur, he released Respected Garibdas ji. Respected Garibdas ji Sahib ji did not say anything and came back to Village Chhudani.

A few days later, Chaudhary Chhajuram ji early morning went to the pond for relieving himself (defecation). Two horse riders cut his both hands, and instantly disappeared in front of him. Many people

present at the pond witnessed this sight. He took a lot of treatment but the pain and bleeding did not stop. He kept screaming badly for many days. Then one man said, "Go to that same Saint Garibdas ji and beg for forgiveness; he is kind." The family members took that Chaudhary to Chhudani on a horse. On reaching there, Shri Chhajuram ji fell at the feet of Respected Garibdas ji and begged for forgiveness. Saint Garibdas ji blessed him and gave him naam-updesh (initiation) and asked him to do bhakti throughout his life. Chaudhary Chhajuram ji said, "Beneficent, I was overly misled regarding you. I did not know that you are Supreme God." Respected Garibdas ji said, "I am a Das sent by Supreme God Kabir (KavirDev/ God Kabir) weaver. You have been cured by His power only. I had not cursed you. You have received your fate. If you had not come here, your family was still under the effect of more sin, which now will not remain because you have taken updesh." Chaudhary Chhajuram ji made his whole family take updesh (initiation). Even today, the descendents of that same pious soul Chhajuram do customary pooja of Respected Garibdas ji. There are approximately hundreds of families which are called Chhajuwada. Because -

Tumne us dargaah ka mahal na dekhya|
dharmrai ke til-2 ka lekha||
Ram kahae mere saadh ko, duHkh na deejo koy|
Saadh dukhaay main duHkhi, mera aapa bhi dukhi hoy||
Hirnyakashyap udar (pet) vidaariya, main hi maarya kansh|
Jo mere saadhu ko sataavae, vaka kho-doon vansh||
Saadh sataavan koti paap hai, angin hatya apraadhM|
Durvasa ki kalp Kaal se, prlay ho gaye yadav||

In the above-mentioned speech, Satguru Garibdas ji Sahib is giving evidence that Supreme God says that do not give grief to my saint. One who gives grief to my saint, consider him to be giving grief to me. When Hirnakashyap tormented my devotee Prahlad, I split open Hirnakashyap's abdomen, and I only killed Kans. And he who will torment my saint, I will finish his family line. Therefore, one incurs crores of sins on torturing a saint, as if has

committed infinite murders. These ignorant people are not familiar with the constitution of God, therefore commit terrible mistakes and then incur punishment. A person who tortures a saint gets the following punishment.

If a person kills another person, then it is made equal by killing him in the next birth. But there is a very big punishment for torturing a saint which does not even end in infinite births. Satguru states in his speech that -

Ardhmukhi garbhvaas mein, hardam baarambaar|

Jooni bhoot pishaach ki, jab lag srishti sanhaar||

One who commits such a mistake, God puts him repeatedly in mother's womb in the lives of various living beings i.e. that person dies again and again soon after birth, and until the nature comes to an end, suffers in the lives of ghosts-spirits and in the womb of a mother, which is very agonising, and he is not forgiven until the saint, who has been tormented, forgives him.

Once, Durwasa Rishi, out of arrogance, released a Sudarshan Chakra to kill Rishi Ambreesh. Sudarshan Chakra, after touching the feet of Ambreesh Rishi, returned to Durwasa Rishi to kill him. Durwasa Rishi realised that you have committed a big mistake. But realising that not much time is left, Durwasa started running in front of Sudarshan Chakra. He ran to Shri Brahma ji and said, "Oh God! Please save me from this Sudarshan Chakra." On this Brahma ji replied that it is not in my hands. Averting the problem from his head, said that you may go to God Shankar. Only he can save you. On hearing this, Durwasa Rishi went to God Shankar and said, "Oh Lord! You please save me from this Sudarshan Chakra." On this God Shiv turning him away like Brahma said, "You may go to God Shri Vishnu. Only he can save you." On hearing this, Durwasa Rishi went to God Vishnu ji, and said, "Oh Lord! Only you can save me from this Sudarshan Chakra; otherwise, it will cut and kill me." On this God Vishnu ji said, "Oh Rishi ji! Why does this Sudarshan Chakra want to kill you?" On this Durwasa Rishi narrated the whole story. Vishnu ji said, "Oh Durwasa Rishi! If you ask for forgiveness by holding Ambreesh Rishi's feet, then this Sudarshan Chakra can

forgive your life; otherwise no god can save you, let alone me. There is no other way out." A drowning man clutches at a straw. Durwasa Rishi returned to Ambreesh Rishi and holding his feet started crying and asked for forgiveness from heart. Then Ambreesh Rishi held that Sudarshan Chakra in his hand and gave it to Durwasa Rishi, and said that one should never misbehave with saints/rishis. It has dire consequences.

"Shri Krishna guru kasni huii aur bachega kaun"

If this is the state of Rishis like Shri Durwasa, Shri Krishna ji's Guru, then how can an ordinary man be saved?

True Path to the Misled

"The devotee community is miles away from the true bhakti of God"

Devotee Basant Singh Saini narrated his tale in the five-day long (18 to 22 June 2005) Spiritual gathering in Satlok Ashram Karontha, District Rohtak, Haryana, on the occasion of the Appearance Day of Kavirdev (Supreme God Kabir), which is as follow: -

God-Desirous Devotee Basant Singh Saini Getting the True Path

I, Basant Singh Saini, am a resident of Village Gandhra, Rohtak, Haryana, and my old address is; House no. S - 161, Pandav Nagar, Near Mother Dairy, Trans-Yamuna, Delhi-92. A mountain of sorrows had fallen on our family. Even then, in the desire of attaining God and for the removal of sorrows, we used to keep visiting saints and mahants. But we did not find solace anywhere. Finally, we met a renowned saint, Sant Asaram Bapu. At that time, Bapu ji had a congregation of around one thousand people in Delhi, because of which I had an opportunity to meet him very closely. We expressed our sorrow and the desire to attain God to him. He told us seven mantras (Om Guru, Hari Om, Om En NamH, Om NamH Shivay, Om Namo Bhagwate Vasudevay, HreeM Ramay NamH, and Gayatri mantra etc). We were told to select one out of them and were told to do jaap of one 'SohM' mantra, which is done by 'So' in and 'hM' out through breaths. He told us to keep fast of Ekadashi and Purnima, fast of Monday and fast of Ashtami, to do Tribadh Pranayam as much as possible, to meditate while sitting in Siddhasan, and to perform rituals. We took mantra and expressed our sorrows to him and told that our paternal uncle, who died 40 years ago, has become a very big ghost. He killed our two brothers, killed 8-10 buffallos, killed 5-6 cows, and no offspring of the animals remains alive. All the members of the family remain ill. We are in a wretched state and he does not let any business flourish. Now he is saying that I will take your father. We prayed to Bapu ji to save us. But six months later, that ghost took our father also. Bapu ji said that whatever happened was destined to happen; loss of animal and money etc and physical illness is the result of sin, which is written in a living being's fate; it has to be borne. You should do bhakti. We kept

ourselves engaged in attaining God. After Bapu ji's advice, we became engrossed in attainment of God with full devotion, and I (Basant Das), first of all, performed a fourty-day ritual in Shri Aasaram Bapu Ashram, Delhi by the advice of Mahant Narender Brahmchari. After this, I performed six rituals of fourty days each in Asaram Bapu Ashram Panched Ratlam, Madhya Pradesh under the supervision of Mahant Kaka ji. After this, performed two rituals in Maun Temple in Asaram Ashram, Sabarmati, Ahemdabad, Gujarat, where I got an opportunity to speak to Shri Asaram Bapu ji in detail. Then I asked Bapu ji that Bapu ji, the God for attaining whom, I and the entire devotee community are engaged, who is that God? What is He like? And where does He live? Please tell me.

On hearing this, Bapu ji said that you carry on; you will get to know everything and asked me to do paath (study) of one Adhyay of Gita ji everyday and if ever you have a desire to see me, then I will tell you a method, that lock yourself in a room for three days. A day prior to locking yourself in a room, leave eating and drinking so that you are free from defecation and urination by the evening. For the next three days, you do not have to eat or drink anything, nor have to come out. Remain in that room and do tratak. On returning home, I did this three times, but did not see Bapu. During the ritual, I faced illness and fought with life and death, but still carried on for attaining God.

In September 2000, I listened to the (satsang) spiritual discourse of Sant Rampal Das Ji Maharaj in Kathmandi Rohtak, who explained Gita ji on the basis of Tatvgyan. After that on doing paath of Gita ji, it started occurring in mind that what is God saying in Gita ji and what Bapu ji is telling us. Is it that we are actually doing sadhna against God? When I understood the translation of Gita ji as told by Sant Rampal Ji, the inner soul started crying and thought of clearing all these doubts by meeting Bapu ji. I took Gita ji to Bapu ji and showing Gita ji asked about all the doubts. But Bapu ji did not clear any of my doubts. I said to Bapu ji that Bapu ji, if you do not know about God, then why are you entrapping the devotee community. On this Bapu ji staring at me, said, "What do you know about the subject of bhakti?" I came back to my home crying.

Because of not attaining God and seeing the complicated life, and by forcefully (hath) doing rituals and fasts, the body became very weak and death seemed close. Then I wandered around other saints (Radhaswami Panth, Dhan-Dhan Satguru, Shri Satpal ji Maharaj, Shri Balyogeshwar ji Maharaj, Divya Jyoti, Brahmkumari, Nirankari Mission, Jai Gurudev of Mathura etc), but the decisive knowledge given by Sant Rampal Ji Maharaj is not available with any of the above-mentioned saints and panths (sects). I started repenting that probably there is no saint on Earth at this time, who has attained God and who could tell that who that God is. What is He like? And where does He live? Thinking this, I kept crying badly and lost faith in saints. It started coming to my mind that when a well-known saint like Shri Asaram ji, abandoning the injunctions of the scriptures, is himself doing and making others follow arbitrary way of worship, then which saint should one trust. Although Sant Rampal Ji is imparting supreme knowledge, he does not have a big gathering. How can he be a Complete Saint? This doubt arose in the mind. After a few days, I met a follower of Sant Rampal Ji Maharaj from my village who after listening to my story took me again to the satsang of God-like Complete Saint Rampal Ji Maharaj. I listened to the satsang for an hour and afterwards while crying met Maharaj Ji. Maharaj Ji embraced me and said that the saint you go to, abandoning the injunctions of the scriptures, is doing and making others do arbitrary way of worship. As if he already knew what I wanted and Sant Rampal Ji Maharaj made me sit in his feet and cleared all my doubts in the following way.

Tatvdarshi Sant Rampal Ji Maharaj said that in Holy Gita ji Adhyay 9 Mantra 25, it is prohibited to worship Pitras i.e. to carry out shraadh. Those who worship other gods-goddesses have been described as dim-witted (Gita Adhyay 7 Mantra 12 to 15 and 20 to 23). But Shri Asaram ji in his book named "Shraadh Mahima" explains the best method of carrying out shraadh. In Sant Shri Asaram ji's newsletter "Rishi Prasaad", Ank- 135, March 2004, published from Sabarmati Ahemdabad Ashram, it is written that what will the worshippers of ghosts and worshippers of pitras and worshippers of other gods-goddesses become, read in the next issue

of the newsletter…. In the next issue of the newsletter 'Rishi Prasaad' Ank-136, April 2004, page no. 19, it is written that the worshippers of ghosts will go to the loks of ghosts, and the worshippers of the Pitras will go to the Pitra loks, and the worshippers of Shri Krishna will go to the Baikunth lok of Shri Krishna ji.

Think: In the book named "Shraadh Mahima" published by Shri Asaram ji, the appropriate method of worshipping the Pitras is also written.

Please think: On one hand, someone is saying that those who fall in well die, and then on the other hand, is himself advising to jump in the well and is saying that let me tell you the best way of falling in the well, that lifting both feet instantly jump into the well. This is the best way of dying by jumping into the well. One who does not follow this is a culprit.

Is that person noble? Sant Shri Asaram ji is playing a similar role that on one hand he is saying that those who worship Pitras and ghosts, becoming Pitras and ghosts, will go to the lok of Pitras and to the lok of the ghosts, where they remain devoid of food and water. Then they are satiated by shraadhs. Another thing to think about is that when our parents were alive, then they used to have atleast two meals a day. Now after their death, by doing sadhna opposite to Gita ji they have attained the miserable lives of ghosts and Pitras. Now how can they be satiated by a shraadh of one day? What will they eat for 364 days? For this the saints and the gurus are the culprits who are misleading the innocent souls. Only the saints, who are not familiar with the knowledge of the scriptures, by making this living being do sadhna opposite to the scriptures, put him in miserable births.

Shri Asaram ji tells the mantra of the way of worship of Shri Shiv ji (Om NamH Shivay) and Shri Vishnu ji (Om Namo Bhagwate Vasudevay). Apart from this, he asks to select any one mantra from the naams (mantras) like, Om Guru, Hari Om etc according to one's wish, and gives mantras like SohM etc to do sumiran through breaths by splitting it into two, which is not evident in any of the scriptures.

Please think: A patient with stomach ache requests a doctor for treatment. The doctor by placing six tablets in front of him says that

pick up any one you wish. Can he be a doctor?

In Holy Gita ji Adhyay 8 Mantra 13, it is said that -

Om′, iti, ekaaksharam′, Brahm, vyaharan′, mam′, anusmaran′,
YaH, pryati, tyajan′, deham′, saH, yati, parmam′, gatim′|| 13||

Translation: The narrator of Gita, Brahm i.e. Kaal, is saying that (mam Brahm) my, Brahm's (iti) this (Om ekaaksharam) is one syllable 'Om' (vyaaharan) by chanting (anusmaran) for doing sumiran (yaH) a worshipper who (tyajan deham) until leaving the body i.e. until the last breath (pryaati) does sumiran sadhna (saH) only that worshipper (parmaam gatim) my supreme salvation (yati) attains.

Its meaning is that the narrator of Gita, Brahm i.e. Kaal, is saying that for doing my, Brahm's, sumiran by chanting, there is only one syllable this 'Om '/ . A worshipper who until leaving the body i.e. until the last breath does sumiran sadhna, he attains my supreme salvation.

The purport is that Brahm i.e. the thousand-armed Jyoti Niranjan Kaal, by entering like ghost into Shri Krishna ji's body, is saying that a worshipper who does my i.e. Brahm's sadhna by only one Om (?) naam unto death, he attains the benefits obtained from me; there is no other mantra for my bhakti. And he has also told his state/ salvation to be Anuttamam i.e. very bad/inferior in Gita Adhyay 7 Mantra 18. Its evidence is also given in Gita Adhyay 9 Mantra 20 to 25, that those who do my sadhna according to the way of worship mentioned in the three Vedas (Rigved, Yajurved and Samved) and worship other gods, their birth-death and heaven-hell continue, and those who worship the Pitras (who carry out shraadhs), they by becoming Pitras go to the Pitras. The worshippers of ghosts (terahvin, satarhvin, barsi, scattering ashes in Ganga after performing last rites, to offer pind etc is the worship of ghosts), becoming ghosts, will go to the lok of the ghosts, and then will also keep wandering on the earth. This way of worship is opposite to the ordinances, is devoid of knowledge, and is arbitrary. Therefore, it is useless. Evidence in Gita Adhyay 16 Mantra 23 - 24.

Important: Here the fourth Ved, Atharved, has not been mentioned because in this Ved, there is less description about the way of worship and more about the Creation of Nature. Therefore,

in Gita Adhyay 18 Mantra 62, it is said that go in the refuge of that God, by whom you will get completely liberated and will attain Supreme Peace and Eternal Place i.e. Satyalok; and in Gita Adhyay 15 Mantra 4, it is said that after finding a Tatvdarshi Saint, one should do sadhna as directed by him in accordance with the scriptures. Then one should search for that Param Pad Parmeshwar (Supreme State of the Supreme God), having gone where a worshipper never has birth-death i.e. attains eternal salvation. (The narrator of Gita, Kaal i.e. Kshar Purush-Brahm is saying that) I am also in the refuge of that same Aadi Purush Parmeshwar (The First Supreme God).

Sant Rampal Ji Maharaj told that other saints say that the result of sin because of being written in the fate has to be borne by a living being. One should continue doing bhakti; the next life will become happy.

Please think: Someone has a thorn in his foot because of which he is having a lot of pain. If he requests someone for the removal of the pain due to the thorn, then he gets an answer that let the thorn be there, wear a shoe so that you do not get pricked by a thorn in the future. Is that person giving a correct advice? Because one can not wear a shoe in a foot which has thorn in it. First of all the thorn has to be removed, and then one will wear the shoe with this fear that I might get pricked again by a thorn. Similarly, by coming in the refuge of the Complete Saint of the Supreme God, the pain of sin-like thorn ends. Then the devotee will wear the shoe of the scripture-based sadhna of the Supreme God with this fear that a sin-like thorn might become painful once again.

All the saints have done translation of Holy Gita ji by giving wrong meanings. In Gita Adhyay 7 Mantra 18 and 24, they have given the meaning of 'Anuttamam ' as 'Ati Uttam' (very good) and in Adhyay 18 Shlok 66, they have given the meaning of 'vrj' as 'to come'; whereas the meaning of 'Anuttamam ' is 'very bad' and that of 'vrj' is 'to go'. Because of the absence of Tatvgyan, and the unknowledgeable gurus, the entire devotee community, by doing worship opposite to the scriptures, is wasting the human life (Holy Gita Adhyay 16 Mantra 23-24). All the sacred souls of all the holy religions are not familiar with the Tatv Gyan (True Spiritual

Knowledge). As a result of which, the fake gurus, saints, mahants and Rishis are taking advantage of it. When the holy devotee society will become acquainted with the (Tatvgyan) true spiritual knowledge, then these fake saints, gurus and aacharyas will not find a place to hide.

Seeing the aforesaid truth with my own eyes, I and other family members are engaged in Sant Rampal ji's feet. The whole family is healthy and the ghosts who sometimes used to kill some member of the family, sometimes used to kill some animal and who did not let the business flourish, they have run away, not only from our home but also from the village, and have gone to the houses of other relatives who are still the worshippers of Shri Asaram ji. After going there the ghosts say that God resides in the house of Basant and others; they have found a God-like Complete Saint; we can not go near them. Since we have taken initiation from Sant Rampal Ji, we have been living a completely healthy and happy life. Nearly 200 members of our family and that of the relatives, who were earlier disciples of Shri Asaram ji Maharaj, have obtained initiation from Sant Rampal Ji Maharaj. After understanding the Tatvgyan explained by Sant Rampal Ji, approximately ten thousand disciples of Shri Asaram ji have also come in the refuge of Sant Rampal Ji Maharaj. They are also repenting like me. I have a request to the devotee society that whoever has the craving to attain God and is in the search of God, it is a request to them that they, by coming in the feet of God-like Complete Sant Rampal Ji Maharaj, may make their life happy and may attain God.

Devotee Basant Das
Mobile no. 9053275569

A Wondrous Miracle

Venerable Gurudev Ji, Dandwat Pranaam,

I want to respectfully inform about the happiness of my family that in the beginning of January 2000, your (satsang) spiritual discourse was going on in Tajpur village, Delhi at the residence of devotee Shri Murari. A daughter of another devotee said to my

wife Shrimati Bimla Devi (Chhavla) that Aunty, if you take initiation from that Maharaj Ji whose satsang is going on in the neighbouring village, then your incurable illness (a gap of one inch in the backbone) can be cured. My wife said to that girl that two and a half (2½) years of treatment of my problem at the All India Institute of Medical Institute Of Research Centre Of Science, Delhi has already failed, then what power does that one naam or shabd has that my incurable illness will get cured? They both kept debating for quite some time. In the end decided to go to that satsang by walking slowly. On hearing the discourse / sacred speech of the Most Venerable Sant Rampal Ji Maharaj, the wire of the left out incomplete bhakti again got connected with Bandichhor and the incurable illness, which did not get any relief from the treatment for two and a half (2½) years, became cured only by sumiran of naam within five days. Prior to this, the doctors had strictly prohibited her from sitting and standing, which is written on the treatment slip even today, and even the X-rays of that gap of one inch are available. The biggest problem which my wife had was that she could not sit for defecation, and used to cry for 10 - 15 minutes while washing hands because on bending more, she used to experience severe pain. Now with the blessings of the Most Venerable Satguru Rampal Ji Maharaj, she can lift a load of 50 kg on her own and is completely healthy. It is my request to all the readers that by taking free-of-cost naam as soon as possible from the God-like Sant Rampal Ji Maharaj, who is a recipient of complete grace of KavirDev (Supreme god Kabir), get your and your family's welfare done, and attain complete salvation and Satlok (Shashvatm Sthanm).

Your servant, Bhakt Nathuram
Village Chhavla, Delhi
Phone no. 9811957912

God Did the Impossible

I, devotee Surender Das, am a resident of Village Gandhra, Tehsil Sampla, District Rohtak. I am 31 years old and was engaged in the search of God since childhood, and also used to perform arbitrary worships (going to the temples, keeping fasts, carrying

out shraadhs etc). But physical suffering and mental disturbance was constantly present. Even then the trust in God and the desire to attain God was maintained. This very desire took me to Sant Asaram Bapu in year 1995. I took initiation from him and whatever path of bhakti Bapu ji told, did vigorous sadhna according to that. But neither did any physical suffering go away, nor gained any spiritual achievement, rather the sufferings kept on increasing. I kept on doing sadhna as directed by Asaram Bapu. For instance, I used to drink 250 ml of milk in the morning and 250 ml in the evening, and based on the number of words in my mantra, used to do jaap of those many lakh mantras and used to meditate. This activity was done for forty days and was considered as one ritual. I performed fourteen such rituals.

Once, I heard in Bapu ji's discourse that by doing mantra jaap while starving for seven days, by meditating and doing Pranayam, one can attain God. Considering these words to be true, I did the same. But instead of attaining God, because of starvation, reached near death and because of doing Pranayam, had a nervous breakdown and became like insane.

During that period, Satguru Purna Sant Rampal Ji Maharaj looked upon me with favour and I obtained naam updesh from Venerable Gurudev Sant Rampal Ji Maharaj in September 2000. As soon as I obtained updesh (initiation), I felt as if someone had put oil in the lamp and my life started remaining peacefully organised.

A Complete Saint can finish the sinful deeds, this became clearly evident in my life when in May 2004, in Aurangabad Maharashtra, while doing the service of tent for the satsang of Sant Rampal Ji Maharaj, I fell from a height of 25 feet on a stony ground. Here Kaal had some other plans and my backbone broke and the lower half of my body became paralysed. Immediately, I thought of my Satguru Dev Ji Sant Rampal Ji Maharaj. By the grace of my Gurudev instantly my both feet started functioning normally.

Garib, Kaal darae Kartaar se, jai jai Jagdish|
Jaura jauri jhadti, pag raj darae sheesh||

After that I was taken to a private hospital (Patvardhan Hospital) in Aurangabad. There Dr. D.G. Patwardhan examined my

body and took X-rays of my backbone. It was found in the report that the backbone was broken. On seeing the report, the doctor said in great amazement that your spine is fractured and one of its fragments has separated. The doctor repeatedly kept feeling my feet and said that there is a special grace of God on you that your feet are functioning normally. Because according to this report you should have developed paralysis. I remained admitted in that hospital for three days. After that I took leave and returned to my home in Haryana. Here, in Rohtak, I got myself treated by a renowned orthopaedic specialist Dr. Chaddha. Even Dr. Chaddha was astonished to see my report and said that how are you moving about. You should have developed paralysis according to the report. Dr. Chaddha again took a coloured X-ray and said that its treatment is not possible and it can be stabilized in whatever state it is by operation so that the bone does not break any further. He started giving me injections to make the bones strong and the injections finished in three months. Then he said that you will have to certainly get the operation done; otherwise, the rest of the bone can also break and said that the expense of the operation will be Rs two lakh. Then at that very time the doctor told that according to the report, you were supposed to die within three months. Today you are alive by the grace of God. I was incapable of spending two lakh rupees on operation, therefore, went to another doctor for treatment. He was also astonished to see my report and said that if there will be a delay in the operation, then the bone can break further. He also told that according to the report you should have developed paralysis, how are you moving about?

Finally I gave up and requested in the feet of my Gurudev Sant Rampal Ji Maharaj. At that time, my Venerable Gurudev showed mercy on me and keeping his hand on my head said, "Son, you will become alright. If today you had not been in the refuge of God Kabir, then you would have died in suffering. You had no life left. You may once again show yourself to a doctor." According to Guru Ji's orders the very next day I saw a doctor, who took my X-ray, and on seeing the X-ray, the doctor was struck with amazement and said, "The bone which had separated after breaking off, how can it move up

and join itself!" The doctor told that the state of this bone was such as if a car is going up a steep slope. If some fault occurs in its engine, then it can only come down or can be stopped there by putting in first gear by placing stones etc behind the tyres; it can not go upwards. Your bone moved upwards and united in a way which is beyond explanation in medical history. Even I feel from this that there is some power which can make the impossible possible. This could not even be achieved by the operation. By doing operation, this gap could only be filled by filling in some substance. Even then, if you would have performed some task of lifting weight, then this bone would have again slipped and you would have died by suffering in a cot. Even the doctor was not able to comprehend. I said that my Most Venerable Gurudev Sant Rampal Ji Maharaj, the form of Purna Brahm Kabir Sahib, has severed my sinful deeds and averting my death, has given me a new life. Supreme God Kabir Sahib's speech is -

"Jo meri bhakti pichhodi hoii, to humra naam na leve koii"

Now I am completely healthy and am doing selfless service in the feet of Satguru Ji for self-welfare. I can lift a weight of 50 kg on my own. The real aim of our Gurudev is to make this living being free from vices by making him do bhakti and to take him to His supreme abode Satlok. Our Gurudev gives the little pleasures of this world from his treasure so that the living being remains engaged in the path of bhakti. Therefore, it is a request to the whole society that by coming in the feet of our Gurudev, do true bhakti and along with the worldly pleasures also obtain the path of self-welfare. SatSahib !!

Important: In Rigved Mandal 10 Sukt 161 Mantra 2, the Supreme God has said that oh scripture-based worshipper! You may take my refuge with full faith i.e. do my bhakti becoming free from doubts, I will even cure your incurable illness, even if your life is not remaining, I will increase the breaths of your life and make it 100 years. The above-mentioned tale proves the capability of God.

Devotee Surender Das
Mobile no. 8059709819

God Listened to the Poor

I, Karmvir, S/o Shri Ghasiram S/o Shri Chhoturam, am a permanent resident of Village Bharaan, District Rohtak. First of all, my entire family and I took naam from Nirankari Baba Hardev Singh ji Maharaj in 1986. At that time, I used to doff and don bangles in sisters' hands. Financial state was good. Gradually the situation started getting worse. Then after a few days, various types of illnesses manifested in my wife's body. She had piles and gallstones. Doctor told us that the operation would cost twenty thousand rupees. There were not even twenty thousand grains of food in my, Das's, house at that time and even I was suffering from Asthma. My wife and I, thinking about our sufferings, with an upset mind were going to the bus stand in an auto while discussing with each other that we do not have any money, now how will the operation take place? We will surely die. In that same auto, a sister was sitting. She asked about our whole matter and said that you may go to Karontha. There is a Maharaj Ji there who gives free-of-cost medicines for illnesses. My wife Bhaktmati Mewa Devi went to Satlok Ashram on 27-07-2003, and told all her illnesses and the condition at home to Bandichhor Satguru Rampal Ji Maharaj. Satguru Dev affectionately listened to everything and said that daughter, no medicinal herb is given here; only the path of self-welfare is explained and the scripture-based way of doing bhakti based on the Holy Vedas and Gita ji is told. By the grace of Supreme God Kabir Sahib Ji, all the sufferings are removed only by doing jaap of mantra, and the main benefit is of releasing the living being completely from birth and death. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost. By giving the medicine of the naam of Ram (mantra of God), he blessed my whole family. Now we are living life happily. All the illnesses ended by naam sumiran and the blessings of Gurudev alone. We pray to Bandichhor Ji that Oh Lord, the happy life that you have given to us, may you grant to everyone.

Devotee Karmvir Das S/o Shri Ghasiram
Village Bharaan, Tehsil Maham, District Rohtak

God Should Be Like This

I, devotee Mahabir Singh S/o Shri Kehar Singh, am resident of Village Dharana, District Jhajjar (Haryana). Earlier I was a staunch devotee of Shiv. I had developed pus in my liver and kidney, and my brother devotee Mahender Singh, took me to hospital (P.G.M.I.S.) for treatment. Prior to this also, a lot of money had been spent. But I did not get any relief. In the hospital following the ultrasound three operations were advised. I became frightened. I refused to get operated upon. I could not even eat food. My condition had become very serious. My elder brother Mahender used to say that you should take initiation from Sant Rampal Ji; he is an incarnation of Supreme God. Supreme God Kabir is Purna Brahm. I used to say that what calibre does your weaver (Dhaanak) Kabir has in front of God Shiv ji. Kabir was a poet; he can not be God. The family of elder brother, Mahender Singh S/o Shri Kehar Singh was also in ruins. Ever since they have been in the refuge of Sant Rampal Ji Maharaj, they have been completely happy. They have abandoned all the previous ways of worship. They are still very happy. Even I used to accept this, but still I did not use to consider anyone superior to my God Shiv ji. My elder brother Mahender used to say to me that Mahabir, everybody has this misconception. KavirDev (Supreme God Kabir) only is Purna Brahm. In front of His power, Brahma, Vishnu, Shiv, Brahm and ParBrahm have minimal power, as is the power of a minister of state in front of a country's prime minister or president. This is the scale of difference between the power of Supreme God Kabir ji (consider Him to be the President or P.M.) and Shiv ji (consider him to be a Departmental Minister). Now you may think yourselves that "where thaan-thaan (KavirDev/ Supreme God Kabir) and where myaan-myaan (God Shiv ji) i.e. a bull being compared to a billy goat. Sant Rampal Ji Maharaj has done an intense study of all the true scriptures, and has also found this to be true by his own experience through the power of bhakti, and then has jumped into the arena of bhakti after resigning from his job as a J.E.. Today he has surpassed all the saints, mahants and aacharyas. He has failed all the sects and even people like Maharishi

Dayanand on the basis of their own literary works. He has even challenged everyone openly in the newspapers. No one dares to speak. Some ignorants of Aryasamaj tried to revolt, but suffered a severe reverse blow, because Maharaj Rampal Ji talks with evidence. Others are only guiding on the basis of baseless and false stories. Falsehood can not stay in front of truth.

Hearing the above-mentioned talks of my elder brother Mahender, I used to feel like fighting, but because of him being elder to me, used to keep quiet. If someone else had said, "Where thaan-thaan (Supreme God Kabir) and where myaan-myaan (God Shiv ji)", then I (Mahabir) would have definitely faught with him. But now came to know that Kabir Ji only is Purna Parmeshwar (the Supreme God) in reality. A drowning man clutches at a straw. That day I said to my brother Mahender that save my life. My brother Mahender said that come to Karontha Ashram; only there your life will be saved. I was clothed in operation clothes and laid in a trolley to be taken to the operation theatre. I stood up, wore my own clothes and said to my brother Mahender that I will take naam. We hired a taxi from P.G.I.M.S. Rohtak and straightaway came into the refuge of Bandichhor Satguru Rampal Ji Maharaj. I took naam updesh (initiation), and subsequently had food in the ashram. I again went to P.G.I.M.S. and got myself examined. The doctor was amazed and did not find anything wrong with me. I became healthy. I did not spend any money in the ashram and got a booklet of naam and mantra jaap free-of-cost. My whole family used to worship other gods-goddesses, but after taking initiation abandoned everything, and became happier and healthier than before. We sing praises of Bandichhor Supreme God Satguru Rampal Ji Maharaj day and night.

The main aim of Sant Rampal Ji Maharaj is to liberate one from Kaal's trap by giving naam updesh and making one do bhakti. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost. "Sat Sahib"

Devotee Mahabir

Support to the Ruined

I, Devotee Jiyaram (Raju) S/o Shri Ganeshi Ram, am a resident of Village Dharana. My wife and I were suffering from an incurable

illness, some used to say that you are under the effect of evil spirits. Doctors reported it as T.B. We received a lot of medical treatment and did extensive worship of gods-goddesses, and also went to U.P., Haryana, Bala ji in Rajasthan etc for treatment. A lot of money was spent. We kept wandering like this for 10-12 years. We must have spent atleast two lakh rupees, but did not get any relief. We became very frustrated. I became impoverished, used to earn 50 rupees and spend 100 rupees. Many a time thought of committing suicide. We even performed hawan (sacrificial ceremony). The pandit got terrified while performing hawan and told that there is a very big jinn in him. Pandit said that I will again perform the hawan, and then will tell you. Devotee Mahender S/o Kehar Singh (who is of my village) had taken naam (initiation) from Sant Rampal Ji Maharaj. Many a time he used to say to me, "Jiyaram, whether you wander anywhere or be looted by thugs, no one can remove your sufferings other than Sant Rampal Ji Maharaj." Devotee Mahender used to say, "Even I, after wandering everywhere and being looted and ruined, have settled again by the blessings of Sant Rampal Ji Maharaj and by the naam given by him." I used to say to devotee Mahender, "The Karontha Ashram has been built just recently. I have been to very big-big temples." But after becoming frustrated, I met devotee Mahender. The next day we went with devotee Mahender and took free naam from Satguru Rampal Ji Maharaj. We became absolutely fine after taking naam updesh (initiation). It has been nearly two years in 2005 since we took naam updesh. Now our whole family is healthy. We sing praises of Supreme God Bandichhor Satguru Rampal Ji Maharaj day and night.

The main aim of Satguru Rampal Ji Maharaj is to liberate one from Kaal's trap by giving naam updesh and making one do bhakti. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost. "Sat Sahib"

Devotee Jiyaram

A Sant Should Be Like This

I, Shashi Prabha, am employed as the Principal in Government Senior Secondary School, Digana, District Jind. I was distressed by

the fighting and quarrelling and mental tension in my home for nearly 35 years. My husband also used to beat me up. He used to take away all of my income and used to give whatever trouble he could give me. Despite being the owner of 32 acre land, he always used to feed us like dogs. I asked for help from all of his and my relatives. I even asked for help from the members of the panchayat (village council) who live in the community. Nobody helped me. Thinking that saints can improve matters which have gone wrong, I made the one from Anandpur (Bina) Madhya Pradesh my guru. But the same disputes continued at home. By the grace of God I educated my daughters with my own efforts. Now they were not getting married. Their father stopped searching for a groom. Because of this problem, I went to Bala Ji, went to Bagad (Rajasthan), and Dhauli Dhaar Himachal Pradesh. I relied on Peer, Fakir and Gurudwaras. When I used to be alone at home, I used to cry that there is no God on this Earth. By constantly bearing cruelty and injustice, my state had become like that of mad people.

Then one day, this distressed soul reached the court of that God who ends all the sorrows. A *Paath*[1] was held in my neighbourhood. My neighbour came to my house to call me for prasaad. After going to her house, I had a chat with her. She told me about the Paath, that this Paath is a true speech of God, by which sufferings are removed. But this Paath is beneficial only if it is done with the permission of Sant Rampal Ji. There is no use of getting Paath done by anyone else. For instance, at the time of narrating (*Katha*[2]) to King Parikshit, no Rishi dared to do Paath (narrate tale from scripture) because they were not authorised and the result had to be declared on the seventh day. Therefore, Rishi Sukhdev came from heaven; he, after giving naam (making him disciple) to King Parikshit, did 'Katha' (Paath) for seven days. Then King Parikshit got some relief. In the present time, no one is familiar with the real knowledge and the true sadhna. Therefore anyone who wishes does Paath. As a result of which, the worshipper does not get any benefit. That sister with whom I was discussing, used to listen to the view

[1] Recitation of a Holy book

[2] Story about God from a holy book

points of Sant Rampal Ji Maharaj. Despite being uneducated, she told me the hidden mystery of the scriptures as heard from the Saint Ji. Despite being a principal, I was amazed. I felt as if God is about to hold my hand. That sister told me that our Guru Ji ends all sorrows. I asked her, "Can you take me to your Guru Ji?" By the grace of God, the next day I found Satguru Rampal Ji Maharaj sitting in an ordinary chair. I never knew what saints are like and what their glory is. The greater a person is, the simpler he looks. Our place is even below the ground. We can not understand the glory of God. My Guru Ji listened to my tale of voe and said, "You may take naam; everything will become alright." He gave me updesh the next day. Within a month a marriage proposal came for my daughter and she got married. I felt as if something improbable is happening. My husband, who was not even looking for a groom previously, is marrying away his daughter today! Then after sometime, my older daughter developed tumour in her abdomen (uterus). She did not have any children which caused tension. I said to my son that have you noticed that when we watch a film, on one side, one prays to God and on the other side, a person who is being operated upon, becomes alright. He agreed and I went to serve in the satsang of Satgurudev in Tajpur (Delhi). From there I went to see my daughter in hospital. Operation went well. Even the suspicion of cancer got cleared. Then my daughter became pregnant. Meanwhile we heard news about our son-in-law's accident between a tractor and a motor cycle. I can not think of anything else other than my Venerable Gurudev Ji; whatever glory I sing of my Lord is insufficient. Within a month and a half, my son-in-law became alright and returned home. This world can not understand that God listens to my prayers.

The day I took this updesh, I burnt the photos of those fake saints in my courtyard. From that day onwards the train of my life came back on track. On 23 September 2003, at around 4-5 o'clock, I saw a dreadful figure with my own eyes. It was such a dreadful figure that if I had not taken naam, my heart would have exploded. But at that time, I did not feel scared. But I had realised that this is Yamdoot (a messenger of Yam[1]). The next day I told this to my Guru

[1] God of death

Ji, who clarified that my life was over on the said date. Now I am living by the grace of my God-like Guru Ji. By His grace only, my younger daughter got married to an engineer boy last year. There was a suspicion about me losing my job on 2-3 occassions, but again my God supported me; He gave me two promotions. Sant Rampal Ji Maharaj says that even a king is a child of God. In him also, the power of God works. God only by giving inspiration to the king makes all the changes for the sake of His devotee. Although it appears that the king is doing everything, but actually it is God who makes him do it. Try taking refuge of my Satguru Rampal Maharaj Ji, your thorns will be removed just as mine. God really gives support to the helpless. He listens to the voice of the soul. Only God can do whatever happened to me in the last few years. I do not have words to express the glory of my Guru Ji. He himself is the incarnation of God Kabir. One, who wants to see God, should not forget coming to Karontha. How did you uplift this insignificant living being like me? I am grateful to you. In what words shall I sing your glory? The readers may imbibe these words in their heart and make the most of it.

A very insignificant being
Bhaktmati (Devotee) Shashi

Releasing Own Devotee from Dharmraj's Court

I, Devotee OmPrakash S/o Shri Matadin, am resident of Najafgarh, Delhi. It has been one and a half year since I have taken naam from Param Pujya Sant Rampal Ji Maharaj. I own a sweets shop in Najafgarh. On 19 May 2005 at 9:30 in the night, while at the shop I developed a severe stomach ache. My condition had become very bad because of pain. I reached home while doing jaap of the naam given by Guru Ji. As I entered into the house, I prostrated in reverence before the picture of Guru Ji in front of me. As I stood up after prostrating, I did not feel the stomach ache. Then I lay down on the cot. The messengers of Yam (Yamdoot) started going around me and frightening me. I fell unconscious in fear. Then the Yamdoots covered me with a white bed sheet and took me to Yamraj's court. In Yamraj's court, I saw that there was a queue. When my turn came, Yamraj said that throw him in the pond. When I looked at the pond,

I saw that it was full of crocodiles. I became frightened on seeing the crocodiles. At that time, I thought of my Param Pujya Gurudev Sant Rampal Ji Maharaj. At that time, the messengers of Dharmraj were ready to throw me in the pond. I called out my Guru Ji, "Oh Guru Ji, save me." Then I saw that my Guru Ji came in the form of God Kabir and took me out of the pond even before falling. Yamraj fell in the feet of God Kabir and prostrated (Dandwat Pranaam) before Him. Then Guru Ji appeared in his form and said to me that why are you feeling scared now; now I am with you. Then my fear was dispelled. Dharmraj argued with Guru Ji that why are you saving him again and again. He is my food. You have also saved him twice before from dying. On the first occasion, even on a head-on collision between a scooter and a jeep, I did not get a single graze. And on the second occasion, my motor cycle skidded and I fell under a moving truck. Gurudev Ji saved me from under that truck.

Then Gurudev Ji said to Dharmraj, "He had done my bhakti in the previous birth, therefore I saved him." Then Dharmraj said, "Why did you save him this time, even when I had got his naam disconnected." Then Guru Ji said, "You had got his naam disconnected; he did not disconnect it wilfully. Therefore I saved him, he does my worship." Then Kaal said that I will see for how long you will save him. Then Guru Ji said that I am with him every moment; you can not cause him any harm.

Then Satgurudev Ji said to Dharmraj, "If you cause him any trouble this time, then I will make your state worse than what you do to other people."

After that Satgurudev Ji brought me down from Dharmraj's court and said to me that tell your family members as soon as possible that you are fine, and to take you home. Two doctors had already refused saying that it is out of our hands. My family members were taking me to the P.G.I.M.S. hospital. I said to my family members that take me home as soon as possible; I am absolutely fine. Those who were with me were quite surprised that he had died, how come he regained consciousness? How is he talking like this? When my family members were returning home from midway, I saw Satguru Dev Ji sitting on a lotus flower. Sometimes he was being visible in

Guru Ji's form and at other in God Kabir's form, and I saw him going waving at me. I started crying loudly that my Guru Ji is going, my Guru Ji is going. My family members again panicked that how is he behaving like this, and again started going to the hospital. Then Guru Ji said to me, "Devotee, what are you doing? I have told you to go home as soon as possible." Then I said to my family members that I am absolutely fine; I had seen my Guru Ji. Then my relatives took me home and other family members were quite amazed that he had died, how did he become alive? I narrated my whole experience to my family members that such and such thing happened to me, and my Satguru Dev Ji dropped me home and went away.

Devotee OmPrakash Das
RZ-15, B Block, Gali no. 2
Maksudabad colony, Najafgarh, New Delhi
Mobile no. 09716927191

Supreme God Making a Devotee Free From a Horrible Illness, Increases His Life

Evidence of Devotee Dr. OmPrakash Hooda (C.M.O.)

Evidence is Rigved Mandal 10 Sukt 161 Mantra 1, 2, and 5, in which Supreme God says that if someone is suffering from a visible or hidden deadly disease like, tuberculosis, I even cure that, and if some patient's life has finished, whose life is no more balance, I will save your life and grant you an age of 100 years; will grant you all the comforts. In Mantra 5, has said that oh living being with a new life! You may attain my refuge in all respects. Even if you had to become blind as a result of the punishment of the sinful deeds, I will again grant you lifelong eyes. Making you free from all the diseases, I will grant you all the organs, and will meet you.

Jam jaura jaase darein, mitein karm ke lekh|
Adli adal Kabir hain, kul ke Satguru ek||

The above-mentioned lines proved completely true in my life. I, devotee Dr. OmPrakash Hooda (C.M.O. - M.B.B.S., M.S. (Eye Specialist)), live in 18 A, Circular Road, Rohtak. My mobile no. is 9813045050. I was born on 12 April 1953 in Village Kiloi, District Rohtak. My education from fifth to twelfth class took place in D.A.V.

School and D.A.V. College, Amritsar. In Amritsar, my elder brother was working as a Librarian in D.A.V. School. The acquaintances over there used to call him Master ji and myself, Junior Master ji in affection. When I was studying in the sixth class, a Mahatma, who used to serve in Durgyana Mandir, Amritsar, seeing the lines on the palm of my hand told me that Junior Master ji, you will become a doctor and you have a life of only fifty years. While saying this he became scared that I did a mistake by telling this truth to the child; but I, like a child, ignored what the Mahatma said. I grew up and became a doctor, and I have done M.B.B.S. and also M.S. (Eye Specialist) from P.G.I.M.S. Rohtak.

When exactly my fifteeth year had to end i.e. on the night of 10/ 11 April 2003 at around 12 o'clock, that day I was in Rohtak with my family, I started having pain in both my hands and heaviness in my chest. We went to P.G.I.M.S. for treatment. Prior to this, neither I had any problem with blood pressure, nor had diabetes (sugar). I had certainly smoked for 25 years before taking naam.

There, I introduced myself to the duty doctor that I am posted as a S.M.O. in the H.C.M.S.I. (Group A) [at that time S.M.O., currently C.M.O.]. After giving my introduction, the doctor after proper examination immediately started my treatment. I was aware of all the activities until shifted to the Intensive Care Unit. But I do not know what happened sometime onwards after being shifted to the I.C.U. Approximately one and a half hours later, I felt as if the messengers of Kaal are standing surrounding me from all sides and are saying to me that let's go, your time is over; we have come to take you. I was not even able to say anything to them, instantly, Supreme God Kabir Sahib in the form of my Satguru Tatvdarshi Sant Rampal Ji Maharaj appeared next to my bed. Those messengers of Kaal with dreadful faces and bulky bodies disappeared instantly on seeing Maharaj Ji.

My Satguru Dev Ji blessed me and said, "Supreme God Kabir has increased your age from His quota (by His power), so that you can complete your bhakti and can go to Satlok." I said while crying, "Lord, You are yourself Supreme God; You have disguised yourself in this body. Supreme God, You alone can make me do Bhakti. Who

am I to do Bhakti? Saying this, my eyes opened and there was nothing but tears in my eyes. Three days later, when I was being taken from the I.C.U. to the ward, I stood up and started walking. A doctor came running, held me and said that what are you doing? You are not supposed to walk at all; you have had a heart attack.

After shifting me to the special ward, the doctor told me that we are amazed that on the night of 10/11 date, the reports of E.C.G. / B.P. etc were showing that you are not going to survive, but in the morning, your E.C.G. etc was again normal.

I had taken (naam-daan) initiation from Tatvdarshi Sant Rampal Ji Maharaj on 25-12-1999. Prior to this, I remained disciple of Brahma Kumari, Jaini and Radhaswami and because of being a student of D.A.V. School/College, had an indelible impression of Aryasamaj on me. I must have chanted Gayatri mantra a several lakh times. There were approximately hundreds of photos of all the gods-goddesses at home. We immersed the photos of all the gods-goddesses in water after (naam-daan) initiation and stopped all kinds of other ways of worship; and started doing bhakti of Supreme God Kabir (KavirDev) according to the directions of Satguru Rampal Ji Maharaj. Because Satguru Ji has said that -

Ekae saadhae sab sadhae, sab saadhae sab jaaye|
Maali seenchae mool ko, fale-foole aghaaye||

By being firm in bhakti of one Supreme God Kabir and that too after taking naam from only a Tatvdarshi Saint, the benefit which I obtained was this that Sant Rampal Ji Maharaj increased my age from his quota. My family members and I told these things to the doctors and other staff members working in P.G.I.M.S., but they did not understand anything. Because only he will understand these things, whose channel Supreme God will switch on; otherwise, it is not possible that anybody can understand this knowledge.

When on 25-12-1999, I took naam-daan from Tatvdarshi Sant Rampal Ji Maharaj, I did not know that this is Purna Brahm Kabir Sahib Himself who has come as an incarnation. But when the above-mentioned incident happened to me, then I became sure that -

Maansa ghate na til bade, vidhna likhe jo lekh|
Saacha Satguru met kar, oopar maare mekh||

Supreme God Kabir has come as Sant Rampal Ji Maharaj in a bodily form, who is a True Satguru, and who erasing the writings of the sinful deeds of the fate, writes new pieces of writing by His own power.

Curing the Eye of Bhaktmati Sushila

Likewise, my wife Shrimati Sushila Hooda had developed double vision in her right eye on 06-12-2004. We got all the tests like M.R.I. and M.R.I. Angiography etc, done in P.G.I.M.S. Rohtak; got her checked by all senior doctors and also took treatment, but did not get any relief. We also showed her to private doctor Ishwar Singh etc, but did not get any relief. We had done all this after taking permission from Satguru ji. But when she did not get any relief from medications, then we requested to Satguru ji, "Supreme God, when you can increase the age, then what is this for you? Please show this grace also to your kids." Satgurudev showed grace and as soon as Satgurudev ji placed his hand on her head, the right eye became straight and she stopped having double vision. It became absolutely normal as before. Now if we do not call him Complete/Supreme God, who burns and destroys the sinful deeds, then what shall we call him? Please the readers may themselves read, think and decide, and as soon as possible, giving up their false-ego and baseless way of worship, should come to Satlok Ashram Karontha and taking naam updesh from Param Pujya Satguru Rampal Ji Maharaj, should get their and their family's welfare done. "Sat Sahib"

An Earnest Requester
Devotee Dr. OmPrakash Hooda

Only Supreme God Can End the Three Taaps (the three types of sufferings: physical, material, spiritual)

Evidence of Devotee Ramkumar Dhaka
(Ex. Headmaster M.A. B.Ed.)

I, Ramkumar Dhaka 'Retired Headmaster, Delhi' (M.A. B.Ed.), live in Village Sundana, District Rohtak. Present address is: Aazad Nagar, Rohtak (mobile no. 8684869051). My wife and both the sons were suffering from a terrible illness since 1996. They became so much distressed by this illness that both the boys said that they can

not do job because the throat used to get choked due to this illness and breath used to stop. Immediately, we used to bring a doctor and he used to give a sedating injection, but where do we take them when they are on night duty. It used to create a lot of problem. Their officer also used to call me. When I used to explain to them, they used to say that get them treated. When they used to be at home, sometimes the doctor had to even come twice in the night for one or the other member of the family. If anyone has any doubt, then one can ask Dr. Sachdeva at his shop (clinic) at the double gate that what was the state of Master ji's home.

Whichever place anybody told, I went there. In Uttar Pradesh near Karana Shamli, Khekhra in U.P., several times to Bala ji in Rajasthan, Khatushyam ji and at several places to those who do incantations; I did not leave any place in Haryana, but did not get any relief; Kheda Kanchni near Karela, Bohtawala, towns near Gohana, Samchana, Sikanderpur, Khirwali etc- went to several places and spent around three lakh rupees, but of no use.

I was fed up and my family was ruined. My wife said to me, "My life is going to end and the Sant Rampal Ji whose glory the Policeman devotee Subhash S/o Mahender sings, get me naam from him." Previously, I never used to trust anything and used to disdain acquiring a guru. I used to say that I am your Guru; I am M.A. B. Ed., who can be a greater guru than me? But the circumstances made me helpless and I even gave this permission to my wife that you may take naam; you do not have any life left. Because at that time, my wife's weight had reduced to 50 kg, when previously it used to be 80 kg. She could not even sit and get up, let alone walk.

I said, "You have nearly died; now you may also try by taking naam. You may also fulfill this desire of yours. Now I will not stop you; take naam. It is O.K." Because our nephew Subhash used to come every two-three months to persuade us to take naam from Sant Rampal Ji. He used to say, "Aunty, take naam, otherwise, you will die." I used to say, "We have not left any doctor, we have visited all the Tantriks, Bala ji etc, now what does your sant have?"

But when I became frustrated and did not find any respite anywhere, then I sent her to take naam. Because even I was strictly

against my family's going to the Ashram. She took naam on 16 January 2003 and brought home the book 'Gahri Nazar Gita Mein' with her. Within a month, she illuminated as if oil has been put in a lamp. Every month she started gaining 3 kg in weight.

Then the elder son, even though he had not taken naam, also started getting good sleep because his mother had taken naam. Subsequently he made his wife take naam. Then I read the book 'Gahri Nazar Gita Mein'. When I went in depth, I found that I had never read or heard such knowledge, and I also took naam in 2003. Today everybody in my family from an adult to a child has taken naam.

When that illness used to occur, the whole house used to shake. It used to cause unrest at home, problems at work, visits from doctor, or we used to take them to emergency in the P.G.I.M.S hospital. Today our house is like heaven and we desire to go to Satlok.

One month ago, in a dream Supreme God Kabir Sahib Ji booked a plot in sector 57 in Gurgaon. When the draw was held, we got the same plot no. as told by Kabir Sahib in the dream. On reading the newspaper in the morning, I found that the same plot has been alotted to us.

We had such an illness in our family that nobody can be as miserable as we were. Now after taking updesh from Sant Rampal Das Ji Maharaj we have become very happy in a very short duration.

A Jinn (ghost) appeared in my house. He said, "I go to your Ashram, and I see everything, but I do not go inside the glass where Sant ji sits and does Satsang because I know everything. If I will go there, then I will be thrashed; therefore, I come outside. And whether you went to the Tantriks or Bala ji, I never went inside and stayed outside. Nobody can bind me. My mates were cowards. They ran away, but I will not go. I have been released by incantation. I have to destroy your and your daughter's family. I have been released in such a way that wherever you may run, one after the other all of you will be destroyed."

After a few days, that same ghost again appeared in the house and started shouting, "Where is your Guru Rampal? Where is your Master KavirDev (Supreme God Kabir)?" Whenever he used to

appear, he used to talk like a human being. At that time, my wife went to the place of worship in our house and prostrated (did Dandwat Pranaam), instantly, bashing of the Jinn (ghost) started, and he said, "What bashing you are giving me, I will knock these walls down." He got a good beating. He said, "Alas, these are not walls; this is an iron lattice, these are rods. From where has this Master (Lord) Rampal Ji come; he had gone to Barwala to do satsang. (That day Sant Rampal Ji Maharaj had gone to Barwala, District Hisar, to do satsang). I had come here knowing that Maalik (Master) is not here."

The Jinn said, "I had come to raze you to the ground, but instead I have myself been razed to the ground. I will be put in hell; I will go away, get me released. Do not consider Sant Rampal Ji Maharaj sitting in Karontha Ashram to be an ordinary man. He is Supreme God. Do not leave Him; otherwise, you will suffer." Likewise, the Pandit from Kheda Kanchni also used to do treatment.

When I went to Kheda Kanchni that Pandit told me that one by one your whole family will be destroyed. I did not listen to him. But my brother's daughters have been married in Shahpur and that Pandit is also from Shahpur. Then Pandit ji told our Chaudhary that there is a dangerous illness in the family of Chaudhary Ramkumar of Rohtak and his whole family will be destroyed. Call them. Then our Chaudhary Sahib sent our son-in-law to us. Our son-in-law Jile Singh explained everything to us and took us with him. It was easy to call us, but then the treatment became very difficult. He (Jinn) did not come in his (Pandit's) control. On Tuesdays and Saturdays, five chaukis (evil spirits) used to come in the night. He used to exorcise them and simultaneously put in the pond. (Some articles are used in exorcising a spirit, which are passed over or around the subject's body and then put in a pond.) This program went on for four years, but later gave up.

I visited an exorcist in Bohtawala (Jind). He said that I will remove your illness. I know about your illness. He also took us to Bala ji several times; neither did he (Jinn) come in the control of that exorcist, nor in his temple. Because the appearance of the chaukis on Tuesdays and Saturdays troubled him so much that he also gave up, because when the chaukis used to come even I used to

receive a message that I have to keep awake from 9 to 2 o'clock at night, by lighting fire, holding a pot of water and with a stick in hand. This program went on from 1996 to 2002. When the chauki came to the one from Bohtawala, a note was found in it. It was written in it for Bohtawala that stay away, we will give you fifty thousand rupees; otherwise you will also suffer. He refused me out of fear. In the daytime, I used to work in Delhi, and used to guard at night. Sometimes we used to call the doctor in the night. I was in a very miserable state. I was frustrated because of the extra work and the whole family because of the illness. When we used to tell someone, they used to ridicule us; nobody helped us. A lot of money (approximately 3 lakhs) got spent.

My wife Chandkaur had developed a thyroid problem. In January 2003, Dr. O.P. Gupta advised to get her admitted in a hospital in Timarpur, Delhi for the treatment of thyroid. But instead of going there, I took her to P.G.I.M.S. Rohtak to a specialist Dr. Chugh, and took treatment from him. He said that she will have to take medicine for it throughout life. But now in 2003, the need for medicine has finished since she has taken naam. I even got her checked by Dr. Chugh. He was also surprised that how did this happen. I told him everything.

Now Bandichhor Ji has cured all the illnesses of my sons and my wife. My elder son's name is Surender Kumar and the younger son's name is Manoj Kumar. Both work in Haryana Police. When they were both possessed by Jinn ghost and also when Ghaal (evil spirit) attacked them several times, because they had taken naam, Supreme God Kabir Sahib saved them.

Tatvdarshi JagatGuru Sant Rampal Ji Maharaj has incarnated for us because what will happen to a family which has two sons and both are possessed by Jinn. What life does that woman has whose both the sons are possessed and who herself is possessed by a Jinn? Those people who do not acquire knowledge about Karontha Ashram, they are in dark. Because for reading a brain has been provided; read and think what the reality is.

Our family had become destroyed. When my children and my wife became alright, immediately I surrendered myself in the feet of

Satguru Rampal Ji.

Even my daughter and son-in-law have taken naam. Today, even my daughter's house has become a heaven. My son-in-law used to drink alcohol, he gave up alcohol. Within a short period of time, my daughter got promotion, plot, house etc, and everybody is enjoying.

In 2003, Bandichhor Satguru Rampal Ji Maharaj destroyed our sinful deeds-like heap of dry grass by burning with the fire of Satnaam. Neither any amulet (ganda), nor any cord, nor ashes, nor any tabeez etc, nothing. All the illnesses were destroyed only by the mantra (naam updesh) of Bandichhor Ji. The mantra is for attaining salvation; for going to Satlok after being released from all the bondages. All these illnesses end by the grace of KavirDev as a bonus. If this does not happen, then one loses faith in Bhakti. Now we all are very happy. Now whatever may one do, nothing can happen to our house, because we are the hans of Bandichhor Kabir Sahib; we are in His feet. Even I did not use to believe all this, and used to call these things as pretence. But when one by one used to take everyone to doctor and also spent a lot of money on the illness, became frustrated also, then my eyes opened that really we have been ensnared. Therefore forget about this misconception of yours that there is nothing like ghosts and spirits. I would say that this is no nonsense; these are facts, because I would have destroyed my family in haughtiness. Therefore, I request to all the readers that to get rid of all your sorrows and to do true bhakti, you may also obtain free-of-cost initiation from Param Pujya Sant Rampal Ji Maharaj in Karontha Ashram and make your human life successful.

Petitioner

Headmaster Ramkumar (M.A. B.Ed.)

You read the above-mentioned autobiographies of some of the devotees. There are thousands and lakhs of such devotees who want to get their autobiographies written in the books, but because of shortage of space here, we could only give the autobiographies of only a few of the devotees. If we start writing the autobiographies of all the devotees, then perhaps hundreds of books will get published. Therefore, only a hint is enough for a wise man.

Difference in Bhakti (worship): There is a lot of difference in

different types of Bhakti. Whether you do bhakti (worship) of any god or goddess, you will definitely get its fruit, which will be perishable, but you will not get liberated, and the sinful deeds will also not end, to bear which you will have to take birth again and again. You will attain salvation only by going in the refuge of a Complete Saint i.e. by taking naam-updesh (initiation) from him and doing bhakti of Supreme God; otherwise not.

Ye sansaar samajhda naahin, kehnda shaam dupahre noo|
Garibdas ye vakt jaat hai, rovoge is pahre noo||

Conversation of God Kabir with Kaal

When the Supreme God created all the brahmands and took rest in His lok, after that we all while living in Kaal's brahmand started experiencing the punishment of the deeds done by us and started remaining very distressed. We started wandering in search of happiness and peace, and started missing our home Satlok, and commenced bhakti to go there.

Someone learnt all the Vedas by heart; someone started practicing fierce tap (austerity) and started activities like hawan, yagya, dhyaan, Samadhi (meditation) etc, but could not go to our real home Satlok because by doing the aforesaid activities, after attaining good and prosperous lives in next births (like, King-Great King, a big businessman, official, Dev-Mahadev, Heaven-Great Heaven etc), we started going in the cycle of 84 lakh births of various living beings. We started remaining very distressed and started requesting to the Supreme Father God that Oh Kind God! Show us the path to our home. We do your bhakti from heart. Why are you not appearing before us?

Narrating this account to Dharmdas ji, God Kabir said that Dharmdas, on hearing the calls of these living beings, I, adopting the appearance of Jogjit, came to Kaal lok from my Satlok. At that time in the twenty-first brahmand, where Kaal has his own house, the living beings were being roasted on the Taptshila (hot rock) and the grime from their immaterial bodies was being taken out. On my arrival, the burning of the living beings ended. On seeing me, they said, "Oh Purush (God)! Who are you? Just by having a sight of you, we are feeling a lot of comfort and peace." Then I told them, "I am PaarBrahm Supreme God Kabir. You all living beings have come from my Lok and become trapped in Kaal Brahm's lok. Everyday this Kaal takes out the grime from the immaterial bodies of one lakh human beings and eats it, and then later leaves them to bear the punishment in different kinds of births." Then those souls said, "Oh Kind Supreme God! Please rescue us from the jail of this Kaal." I told them, "Kaal has obtained these brahmands from me by doing bhakti three times. And all these things which you are using here are that of Kaal, and you all have come to roam here at your own

will. Therefore, now you have a lot of debt of Kaal on you and it cannot be paid off without the jaap of my true (sacha) naam. Until you become free from debt, you can not go out of Kaal Brahm's jail. For this you will have to do bhakti by taking naam-updesh (initiation) from me. Then I will rescue you and take you with me."

As we were discussing this, Kaal Brahm appeared there and he attacked me furiously. I made him unconscious by my word power. Then he regained consciousness after some time. He fell at my feet and started begging, and said, "You are elder to me, have some mercy on me and tell me that why have you come in my lok?" Then I told Kaal Purush, "Some souls want to return to their actual home Satlok by doing bhakti. They are not finding the path of true bhakti. Therefore even after doing bhakti, they remain in this lok only. I have come to guide them the path of true bhakti and to disclose your secret that you are Kaal; you eat one lakh human beings and produce a lakh and a quarter human beings, and are behaving like God. I will tell them that whose bhakti you do, he is not God; he is Kaal." On hearing this, Kaal said, "If all the souls will return to Satlok, then what will happen to my food? I will starve. It is my request to you to take less number of souls in the three yugas and to not disclose my secret to everyone that I am Kaal; I eat everyone. When Kaliyug comes, take as many souls as you wish." Kaal took these promises from me. Telling further to Dharmdas, God Kabir said that I had also come in Satyug, Tretayug and Dwaparyug, and took many souls to Satlok, but did not disclose his secret. Now I have come in Kaliyug and I have had a conversation with Kaal. Kaal Brahm said to me that now no matter how hard you try, nobody will listen to you. First of all, I have not left any living being worthy of doing bhakti. I have spoilt their conduct by instilling bad habits of smoking bidi - cigarette, drinking alcohol and eating meat etc in them. I have engaged the living beings in different types of pretentious ways of worship. Secondly, when after imparting your knowledge, you will return to your Lok, I (Kaal) will send my messengers and starting twelve Panth (sects) similar to your Panth, will mislead the living beings. They will sing the glory of Satlok, will narrate the knowledge given by you, but will do jaap of my naam (mantra). As a result of which, they will become my food only. On

hearing this, God Kabir said that you try your ways, I will go back only after telling the true path (way of worship) and one, who will listen to my knowledge, will never be misled by you.

Satguru God Kabir said that Oh Niranjan! If I wish, I can end your whole game in a moment, but by doing this I break my promise. Thinking this, I, imparting true knowledge to my beloved hans (souls) and granting them the power of Shabd, will take them to Satlok, and said that -Suno Dharmraya, hum sankhon hansa pad parsaaya ||

Jin linha humra prvana, so hansa hum kiye amaana||

(In Holy Kabir Sagar, Kaal's description of different ways of putting the living beings in a maze and of satisfying his hunger)

Dwadas panth karun main saaja, naam tumhara le karun avaaja||
Dwadas yam sansaar pathho, naam tumhare panth chalaeho||
Pratham doot mm prgate jaai, peechhe ansh tumhara aai||
Yahi vidhi jeevanko bhrmaaun, purush naam jeevan samjhaaun||
Dwadas panth naam jo laehe, so humre mukh aan same hae||
Kaha tumhara jeev nahin maane, humaari aor hoy baad bakhaanae||
Main drid fanda rachi banaai, jaamein jeev rahe urjhaai||
Deval Dev pashan poojaai, teerth vrat jap-tap man laai||
Yagya hom aru nem achaara, aur anek fand mein daara||
Jo gyaani jaao sansaara, jeev na maanae kaha tumhara||

(Satguru Vachan) - Statement of Satguru

Gyaani kahe suno anyaai, kaato fand jeev le jaai||
Jetik fand tum rache vichaari, satya shabd tae sabae bindaari||
Jaun jeev hum shabd dridaavae, fand tumhara sakal mukaavae||
Chauka kar prvaana paai, purush naam tihi deoon chinhaai||
Taake nikat Kaal nahin aavae, sandhi dekhi taakahn sir naavae||

It is evident from the above-mentioned description that the various sects (Panths), which are prevalent and which do not have the path of true bhakti as told by God Kabir, are these all inspired by Kaal. Therefore, a wise man should adopt a path of bhakti after in-depth consideration because a human life is invaluable and one does not get it again and again. God Kabir says that -

Kabir maanush janm durlabh hai, mile na barambar|
Taruvar se patta toot gire, bahur na lagta daar||

❑❑❑

"World-Victorious Saint"

(Under the leadership of Sant Rampal Ji Maharaj, Hindustan (India) will be Established as the World Religious Leader)

The Prophecy of "Nostradamus" about Saint Rampal Ji

The famous French Foreteller Nostradamus in 1555 A.D. has written the true predictions of the future in coded language in one thousand quatrains. He has made ten centuries of hundred quatrains each. Of which todate all have come true. Among those prophecies which have come true in India are: -

1. It was written that the first woman Prime Minister of India will be very influential and proficient (this indication is towards Late Shrimati Indira Gandhi), and that she will be assassinated by her personal bodyguard, which came true.

2. Thereafter, her son will be her heir and he will rule for a very short period of time and will meet a sudden death, which proved true (regarding former Prime Minister Late Shri Rajiv Gandhi ji).

3. The prophecy of Nostradamus regarding Saint Rampal Ji Maharaj, which has been written in detail.

(a) In the end of Century 5 of his prophecy and in the beginning of Century 6, Nostradamus has written that from today i.e. 1555 A.D., exactly 450 years later i.e. in year 2006, a Hindu Saint (Chyren[1]) will appear i.e. he will be talked of in the whole world. At that time, the age of that Hindu religious Saint (Chyren) will be between 50 and 60 years. Supreme God showed the middle-aged body of Saint Rampal Ji Maharaj to Nostradamus and showed and explained all the events like a film. Nostradamus has called the 16th century as the first century. In this way, the fifth century would be 20th century. Nostradamus has said that, that religious Hindu leader i.e. Saint (Chyren) in the last year of the Fifth Century i.e. in 1999 A.D., abandoning doing satsang[2] from home to home i.e. stepping over the thresholds will come out and will guide the path of bhakti[3]

[1] Nostradamus has called the world-religious-leader Hindu Saint as 'Chyren' in his prophecies. It is pronounced as 'Shyrun'.

[2] Spiritual discourse

[3] Worship

in accordance with the injunctions of the scriptures to his followers. The followers will obtain unparalleled spiritual and physical benefits from the path directed by that great saint. On understanding the scripture-certified Tatvgyan [1] given by that Tatvdrshta[2] Hindu Saint, the God-desiring devouts will become so astounded as if someone has woken up from a deep sleep. The spiritual revolution started by that Tatvdrshta Hindu Saint in 1999 will go on until 2006. By then, a large number of God-desiring devotees, after understanding the Tatv Gyan [3] and becoming followers, would have become happy. After that he will also step over the threshold of that place. Thereafter from 2006 onwards, the golden age will begin.

Note: Dear Readers may please read the following prophecy which the French Foreteller Nostradamus had made. About which an Astrologer of Madras K.S. Krishnamurti has stated - "The true translation of the prophecies written by Nostradamus in 1555 will be done by an astrologer from Maharashtra in the year 1998. That astrologer, by clarifying the coded language in the prophecies of Nostradamus and by giving meaning to the future events mentioned in it, will publish his future book." Read in the words of the translator from the book translated authentically by the same astrologer.

1. (On Page 32, 33): - Wait, the Golden Age (Ram Rajya) is coming. A middle-aged noble, matchless, great-power-holder will bring a golden age not only in India but on the whole Earth and reawakening his Sanatan Dharm (eternal religion) and by telling the true path of bhakti will form the greatest Hindu nation. Thereafter, in other countries like Pakistan, Bangladesh, Sri Lanka, Nepal, Tibet, Afghanistan, Malaya (Malaysia) etc, he only will be the universal religious leader. He will have authority over those authoritative groups of people who fulfill their selfish objectives by deceiving common people. That leader (Chyren) will suddenly become known to the world; just keep watching.

2. (Then on Page 40, it is written): - Wait, Ram Rajya (the Golden Age) is coming. In the special revolution from June 1999

[1] True spiritual knowledge

[2] A God-realised saint who has complete knowledge of all the religious scriptures.

[3] Tatv = True; Gyan = knowledge, Tatvgyan = True spiritual knowledge

A.D. to 2006 A.D., there will be ascent of the Golden Age. The Taaranhaar (Saviour) Chyren who will appear in Hindustan will grant happiness, prosperity and peace to the world. Nostradamus has said with certainty that the Chyren, who will appear, is not known yet, but he is definitely not a Christian or a Muslim. He will only be a Hindu and even now I, Nostradamus, am wholeheartedly proud of him because as soon as that divine, independent, sun Chyren will rise, all the former great leaders who are called learned, becoming dull, will have to become polite in front of him. That Indian Great Tatvdrshta Saint will grant an unprecedented State to everyone. He will form equal rules, equal regulations, and will not discriminate between men-women, rich-poor and castes and creeds; he will not let injustice happen to anyone. All the people will show special respect to that Tatvdarshi[1] Saint. Mother and father are indeed respectable, but on the basis of spiritualism and holiness that Chyren (Tatvdarshi Saint) will hold a special devotional place distinct from the mother and father. Nostradamus himself was a Jew and a citizen of France. He had adopted Christianity. Even then Nostradamus has said without doubt that the Chyren, who will appear, will only be a Hindu.

3. (On Page 41): - Making everyone follow the same rule, regulation and discipline, he will bring them on the true path. I (Nostradamus) prove one thing indisputably that, that Chyren (religious leader) will discover a new knowledge. That Taaranhaar (Saviour), who will show the true path, will take birth in that country (India) in Asian region which has an ocean by its name (Indian Ocean). He will neither be a Christian, nor a Muslim, nor a Jew; he will definitely be a Hindu. He will be more intelligent than the former religious leaders and will be invincible. (Nostradamus in the Century 6 Quatrain 70 of the prophecy is telling an important hinted message.) Everybody will love him. He will be highly renowned. He will also be feared. Nobody will think of committing any wrongdoing. His name and fame will reverberate beyond the sky in the three worlds. He will awaken the society deeply asleep until now in the slumber of ignorance with the light of Tatvgyan. The entire mankind

[1] A God-realised saint who has complete knowledge of all the religious scriptures.

will wake up in alarm and will do bhakti-sadhna[1] based on his Tatvgyan. He will make the entire society do true sadhna. As a result of which, taking all the worshippers to their ancestors in their eternal place (Satyalok), will make them attain a permanent place there (will make them heir). He will liberate them from this cruel Earth (Kaal lok); will utter these words.

4. (Page 42, 43): - Who is this cruel Krurchandra (MahaKaal), where is he; only Chyren (Tatvdarshi Saint) will tell this. Only that Chyren will liberate from that Krurchandra. Under the leadership of Chyren (Tatvdarshi Saint), the Golden Age will descend on the sacred land (Hindustan/India) of this Earth, and then it will spread in the whole world. The glory of that world-leader and his virtuous qualities will be sung even after him. There will be so much popularity of the serenity, humility and nobility of his heart that the description in the last line of Century 6 Quatrain 70 mentioned earlier that, will utter his own words, and Chyren himself is saying that "Chyren only says three words about himself "A Victorious Scholar". Do not attach any other adjective to it; it will not be acceptable to me. (This is from description 4 on page no. 42, Century 6 Quatrain 71). Hindu Chyren will again unconditionally bring to light the unique, eminent legislation (Tatvgyan) illuminated by his knowledge, (Chyren will be chief of the world, loved, feared and unchallenged) and will honestly reform the human culture; there is no doubt in this. Nobody knows yet, but when his time will come, just as Narsinh appeared suddenly, likewise, that great world-leader (Great Chyren) will become renowned by his logical, infallible spiritual knowledge and the brilliance of his Bhakti[2]. I (Nostradamus) am astounded. Neither do I know his country (from where he will incarnate i.e. Satlok country), nor him; I am even seeing him in front of me. No one can illustrate his glory in words. I only call him Great Chyren (Great Religious Leader). Disturbed by the contemporary problems and pitiable state of his religious brothers, arising the sun of independent knowledge, by the brilliance of his bhakti, the saviour of the world, at the end of the 5th Century (in the last year of the 20th century) in 1999 A.D., a

[1] Worship / Religious acts worthy of being done

[2] Devotion/Worship

middle-aged great world-leader like a glorious lion-man (Great Chyren) stepping over the threshold in a perplexed state, is probing my (Nostradamus) heart and I, while welcoming him, am struck with wonderment; I am also feeling sad because, because of the world not being aware of him, my Chyren (Tatvdarshi Saint[1]) is becoming a subject of contempt.

Do not disdain my (Nostradamus's) soul-piercing prophecy, and that Universal lion-man. On his manifestation and the rise of his brilliant sun of Tatv Gyan, there will be resurrection of idealistic eminent persons and the dawn of the Golden Age will begin in the 6th century i.e. in 2006, after 450 years from today i.e. 1555 A.D. (1555 + 450 = after 2005 i.e. in 2006). I (Nostradamus) am being the spectator of this successful beginning.

5. (Page 44, 45, 46): - (Nostradamus is again proving in Century 1 Quatrain 50) That Great Saint will be born in the island (Country India) surrounded by ocean from three sides. At that time, there will be darkness of ignorance because of the absence of Tatvgyan[2]. There will be an outcry due to decline of morality. That Chyren (Religious Leader) regarding Guruvar i.e. Guru ji as the Var (most honourable) will do his sadhna and will make others do it. That religious leader (Tatvdarshi Saint) will defeat all the countries by his religious power i.e. power of his bhakti and through Tatvgyan. It would be madness to stop him in Asia i.e. to hinder his propaganda. (Century 1 Quatrain 50)

(Note: - The prophecy of Nostradamus was written in French. Later an Englishman named Paul Brunton lived in France for a few years and understood this prophecy of Nostradamus, "Century Book", and then wrote it in English. He, considering the word 'Guruvar' as 'Guruvaar' i.e. 'Thursday', wrote that he (Chyren) will make (Brahspativaar) Thursday the basis of his worship. Actually it is 'Guruvar' word; its meaning is, one Tatvgyata (knower of the True Spiritual Knowledge) who is the most superior among all the gurus, and sadhna[3] is done regarding Guru as the chief. In Ved language,

[1] A God-realised saint who has complete knowledge of all the religious scriptures

[2] True spiritual knowledge

[3] Worship

the meaning of 'Brahspati' is Supreme Lord i.e. Supreme God; the second meaning of 'Brahspati' is also Jagatguru. Jagatguru and Supreme God are also meanings of Brahspati.)

In his middle-age, he, becoming a (Gyata) knower of the Tatvgyan and a (Gyey) giver of the knowable knowledge, will acquire fame in the three worlds. His new solution, Sadhna-mantra, is seeming so unrelenting to me (Nostradamus), like, a Gardu, a snake-charmer overpowers a highly venomous snake by a mantra. That maker of the new solution and new regulation, Tatvveta (Knower of the Truth) will emerge before the world. I (Nostradamus) am calling him only as "Great Chyren" in amazement. By the influence of the divine brilliance of his knowledge, an aggressive storm, commotion, will be raised in that dweepkalp[1] (India) i.e. he will be revolted by the unknowledgeable saints. Only he will know the way to pacify it; like, a cruel female snake is subjugated. He will be powerful like a lion and will have a body composed of masses of light. I, Nostradamus, am telling this in clear words that he is endowed with Kundalni Shakti (power). The next clear statement is that, at that time, that ocean, in which there is an (dweepkalp) island/country (India) where that Chyren will appear, will have its name derived from the name of that island (Indian Ocean). The distinguishing feature would be that the True Master will be fully acquainted with the Bhujang Sarpini Shakti (Kundalni Shakti) of that country. That Chyren (Great Religious Leader) will be noble-minded, merciful, kind, brilliant, holder of the eternal empire, follower of the Aadi Purush[2] (Satya Purush[3]). His lordship, glory and solution will be universal. He will consolidate this principle - faith in Guru, and devotion to Guru i.e. no sadhna is successful without a Guru. At first by doing spiritual discourse of Tatvgyan, awakening the religious brothers (Hindus) sleeping in the slumber of ignorance, tearing the veil of the sadhna opposed to the scriptures which they are doing with blindfaith, he will spread the light of hidden profound knowledge (Tatvgyan). By making them follow his Sanatan Dharm[4], he will make

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[1] Imaginary island

[2] The First God who was present even before the creation

[3] Eternal/ True God

[4] Immemorial/eternal religion

them attain supreme peace. Thereafter, his Tatvgyan (true spiritual knowledge) will spread in the entire world. Nobody will be able to equal his (Great Tatvdarshi Saint) knowledge i.e. nobody will be able to match him. Even the brightness of the sun will be less before his profound knowledge (Tatvgyan). Therefore, that Universal Lion-greatman would be so great that I (Nostradamus) will not be able to express his glory in words. I (Nostradamus) am seeing that Great Chyren.

The meaning of the above-mentioned description is that "the Tatvgyan will become evident in the scriptures to that world-leader at the age of 50 years i.e. at the age of 50 years, in the year 2001, after reading the holy scriptures of all the religions, he will become (Gyata) knowledgeable (Tatvgyani) about them and thereafter will become the Gyey[1] of that Tatvgyan, and his spiritual birth will occur on an Amaavasya[2] . At that time, his age will not be young i.e. will not be 16, 20 or 25 years. He will be mature, and when he will become famous, at that time his age will be between 50 to 60 years."

6. (Page 46, 47): - Nostradamus says that, undoubtedly, regarding the supreme Tatvgyata (Great Chyren), if you will try to match word for word of my prophecy to any of the leaders in the world and argue it, then nobody will match the standard. I (Nostradamus) am boldly saying word for word that the method of action of my Chyren and his profound hidden knowledge (Tatvgyan) only will flay everyone. Just let 2006 year come. Chyren only will fully confirm each and every word of this rule.

7. (Page 52): - Nostradamus has said in his prophecy that in the beginning of the 21st century, there will be rise of 'Chyren' on the horizon of the world. Whatever change will take place, will not be by my (Nostradamus's) wish; rather, all the changes will inevitably take place by the order of Chyren according to the wish of Niyati (destiny). Among that, the new change means Hindustan (India) will become the most superior country. Not seen for many centuries, such prosperous empire of the Hindus will become visible. The religious saint born in that country only will be Tatvdrshta, the saviour of the world and the giver of the knowledge to the world. The knowl-

[1] Giver of the knowledge of the God worthy of being known to others

[2] The last day of the dark fortnight of a lunar month

edge of that Tatvdarshi Saint will be different and even more advanced than the knowledge of Ramayan, Mahabharat[1] etc., which is famous among the Hindus in the regions of Asia. He will be a follower of SatPurush[2]. He will be an unequalled saint.

8. (Page 74): - Numerous Saint-leaders will come and go. All will be the traitor of God and arrogant. I (Nostradamus) have had an inner (interview with) audience of that Chyren. Nostradamus has said that because of not recognising that Great Hindu Religious Leader, an allegation of sedition would also be imposed on him. I (Nostradamus) feel sad that, that Great Religious Leader (CHYREN) would be made an object of contempt, but the Hindu Saint of Hindustan (India), provider of a new light to the imminent benighted (blind because of the lack of knowledge of bhakti), catastrophic (out of selfishness, a brother is killing a brother, a son has turned away from the father, a Hindu is enemy of a Hindu, a Muslim has become enemy of a Muslim) and gloomy (the impatient society in the race for wealth) world, the greatest world-conqueror religious world-leader will have no desire apart from his sadness i.e. except the worry for the salvation of the mankind, he will have no self-interest, nor will have arrogance. It will be a matter of pride for my prophecy that in reality that Tatvdarshi Saint will definitely become famous in the world. The knowledge imparted by him will prevail for centuries. That Saint will dazzle the eyes of the modern scientists. He will perform such spiritual miracles that even the scientists will be astounded. All his knowledge will be evident in the scriptures. I (Nostradamus) say that wise men should not disdain him; should not consider him a small lamp of knowledge. Establishing (making him sit on a seat) that Tatvveta greatman (Chyren) on a throne, worship him regarding him as worshippable God. That follower of Aadi Purush (SatPurush) will be the deliverer of the world.

Prophecies of other Other Foretellers in the Support of Sant Rampal Ji Maharaj

1. England's astrologer, Chiero, had predicted in a book writ-

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[1] Epics

[2] Eternal God / True God

ten in 1925 - Only a saint born in the latter half of the 20th century i.e. 2000 A.D. (after year 1950) would bring 'a new civilisation' in the world, which would spread in the entire world. That one person of India would bring a revolution of knowledge in the whole world.

2. According to the foreteller "Mr. Vegiletin", in the latter half of the 20th century, the absence of mutual love, degradation of humanity, a race to collect wealth, loot and the unjust politicians etc-etc various disasters would be seen. But a new civilisation based on peace and brotherhood originating from India breaking the boundaries of country, state and race would give rise to peace and contentment in the entire world.

3. According to the woman astrologer from America, "Jean Dixon" before the close of 20th century, there would be a great massacre and destruction of mankind in the world. After the ideological war, a new civilisation based on spiritualism would probably originate under the leadership of an Indian man from a rural family and would send off the wars from the world forever.

4. According to "Mr. Anderson" of America, before the close of the 20th century or in the first decade of the 21st century, there would be nude dance of uncivilisation in the world. In between, a religious rural Indian, preparing a constitution on the principles of one human race, one language and one flag, would give the lesson of morality, generosity, service to mankind and love. By 1999, this Messiah will impregnate the entire world with religion, happiness and peace for the forthcoming thousands of years.

5. According to an astrologer from Holland "Mr. Gerard Crise", before the close of 20th century or in the first decade of 21st century, as a result of a terrible war, the existence of several countries would be erased from the face of the world. But a great man from India would tie the whole world in a single bond of humanity and would forever eradicate violence, schism-misconduct and fraud etc from the world.

6. According to "Mr. Charles Clarke", an astrologer from America, before the end of 20th century, one country, India, would

overcome all other countries in the field of science, but the fame of India would be specifically from her religion and philosophy, which the entire world would adopt. This religious revolution would influence the entire world in the first decade of the 21st century, and would force man towards spirituality.

7. According to a woman astrologer from Hungary "Boriska" - before the year 2000 in between fierce circumstances - murders and plundering - human virtues would be developed into an everlasting form by an Indian prophet as a result of his successful struggle against materialism. This spiritual person would have a very large following of the common people, who would convert materialism into spiritualism.

8. According to Dr. Zulvoron of France, after the 1990 A.D., the European countries would quickly lean towards the religious civilisation of India. By the year 2000, the population of the world would be around 640 crore. The religious revolution of knowledge emanating from India, after destroying atheism, would cover the entire world like a tempestuous storm. The followers of that great spiritual man will soon in the form of an organisation by 'self-power' would have influence upon the entire world.

9. According to Nostradamus, the French astrologer, after the army revolutions in the entire world only a small number of people will make the world better, whose great religious world-renowned leader at the end of 20th century and at the beginning of 21st century, taking birth in an eastern country will tie the whole world with the bond of unity through brotherhood and courtesy. (Nostradamus is proving in Century 1 Quatrain 50) - That great saint would be born in the island surrounded by ocean from three sides. At that time, because of absence of Tatvgyan (complete spiritual knowledge), there would be darkness of ignorance. There would be tumult after the decline of morality. That Chyren (Religious Leader) would worship Guruvar i.e. regarding Guru ji as 'Var' (most honourable) and would make others do the same. That religious leader (Tatvdarshi saint) with the power of his religion i.e. with power of bhakti and

through Tatvgyan would overpower all the nations. Stopping him in Asia i.e. obstructing his propagation will be madness (Century 1 Quatrain 50).

10. According to Professor Harare of Israel, a divine greatman of India with humanitarian thoughts would make the roots of spiritual revolution strong before the year 2000, and the entire world would be bound to listen to his thoughts. There would be presidential rule in most states of India, but later on the leadership would be on brave devout people, who would be dependent on a religious organisation.

11. According to the prophecy of Shri Anandacharya of Norway, after 1998, a powerful religious organisation would come to light in India, whose master's, a householder's, code of conduct would be followed by the entire world. Gradually, India would lead the world in industrial, religious and economic terms and only its science (True spiritual knowledge) would be acceptable to the whole world.

Today incidents are happening in the world according to the above-mentioned predictions. Change of the era (yug) is a hard and fast rule of nature. According to Vedic philosophy, there are four yugas - Satyug, Tretayug, Dwaparyug and Kalyug. When there is a sole empire of sinners in the world, then God appears on earth in human form.

From time immemorial, India only has done this work of complete development of mankind. The incarnations have been descending only on this holy earth since eternity.

But what an irony it is that in the life time of seers-sages, great men and incarnations, the rulers and the public of that time did not pay an attention to their divine speeches and philosophies, and on their disappearance started worshipping them with double the excitement. It is also ironical that we do not listen to them when they are alive and contemporary, rather keep on opposing and insulting them. Some selfish elements by misleading the public vilifying the supreme saint become obstacles. This strategy has been a

characteristic of every era (yug) and is happening even today.

A great man who enduring thousands of hardships remains firm on his penance and truth, his words can never be wrong. Being firm on his truth, Jesus Christ endured the terrible pain of nails in his body, Socrates drank the bowl of poison, Shri Ram and Shri Krishna ji also had to be victims of torments.

Jesus Christ had said that - "Earth and sky can pass away; it is a permanent rule of sun - to rise and set, even that can be cancelled, but my words can never be wrong."

Gentlemen! If today's crore men, finding that saint, who is the knower of the supreme knowledge, accepting him, would improve their way of life according to the path directed by him, then there would be an environment of goodwill, mutual brotherhood, compassion and true (bhakti) devotion in the whole world. Today's human is intelligent; therefore, would definitely accept that saint's viewpoints and would be blessed. That Saint is Jagatguru Tatvdarshi Saint Rampal Ji Maharaj. Please read the brief life history of Saint Rampal Ji Maharaj which is fulfilling all the prophecies.

A Brief Introduction of Saint Rampal Ji Maharaj

Saint Rampal Ji was born on 8 September 1951, in Village Dhanana, District Sonipat, Haryana, in a farmer family. After finishing his education, he remained employed on the post of a Junior Engineer in the Irrigation Department in Haryana State for 18 years. In the year 1988, he obtained initiation from Supreme Saint Ramdevanand ji, and wholeheartedly did sadhna[1] through body and mind according to the way of worship directed by Swami Ramdevanand Ji, and saw and met God.

Saint Rampal Ji obtained initiation on 17 February 1988, in the month of Falgun (Feb-March) on the night of Amaavasya[2] . At that time the age of Sant Rampal Ji Maharaj was 37 years. In Santmat (Saint-opinion), the day of initiation is considered as the

[1] Worship / Religious acts worthy of being done

[2] The last day of the dark fortnight of a lunar month

spiritual birthday of the initiated devotee.

The above-mentioned description completely matches with that prediction of Nostradamus which is written on Page no. 44, 45 - "The time when the spiritual birth of that Tatvdrshta Chyren will take place, it will be dark Amaavasya that day. At that time the spiritual age of that world-leader will not be 16, 20 or 25 years, he will not be young, rather he will be mature, and he will become famous in the world at the age between 50 and 60 years. That will be the year 2006."

In the year 1993, Swami Ramdevanand Ji Maharaj ordered you to do satsang and in 1994, gave you order to give naam (mantra / spiritual instruction). Because of being engrossed in the path of bhakti[1] , you gave your resignation letter from the post of J.E. (Junior Engineer), which is accepted by the Haryana Government in letter no. 3492-3500, dated 16/5/2000. From the year 1994 to 1998, Saint Rampal Ji Maharaj did satsang by going to every house, every village and every city. Large number of people became his followers. Simultaneously, the revolt from the unknowledgeable saints also escalated. In the year 1999, established Satlok Ashram Karontha in Village Karontha District Rohtak (Haryana), and by organising a seven-day long satsang from 1 June 1999 to 7 June 1999, on the occasion of the manifestation day of Supreme God Kabir Ji, commenced the Ashram and started a three-day long satsang on the full-moon day (Purnima) of every month. Devotees started coming to hear the satsang[2] from far-off places and after understanding the Tatvgyan, started becoming disciples in large numbers. Within a few days, the number of the followers of Saint Rampal Ji Maharaj reached lakhs.

The followers of the unknowledgeable saints and rishis[3] , who started coming to Saint Rampal Ji and started becoming disciples, then started questioning those unknowledgeable aacharyas and saints that you are telling all the knowledge opposite to our true

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[1] Devotion / Worship

[2] Spiritual discourse

[3] Sages

scriptures. In Yajurved Adhyay 8 Mantra 13, it is written that Supreme God destroys (forgives) all the offences (sins) of His devotee. Your book "Satyarth Prakash" which we have bought, in that it is written that "God does not forgive (destroys) the sins of His devotee". It is written in your book "Satyarth Prakash" in Samullas 7 that just like Earth, human beings and other living beings reside on sun. Similarly, there are all the materials like Earth; parks, gardens, rivers, waterfalls etc; is it possible. In Holy Yajurved Adhyay 5 Mantra 1, it is written that Parmatma has a body "Agne TanuH Asi Vishnve Tva Somasya Tanur Asi || " It has been stated twice in this Mantra that 'God has a body'. That Eternal Purush[1] has a body for nurturing everyone i.e. when God, comes as a guest in this world for some time to explain Tatvgyan to His devotees, He comes by wearing a body of lighter masses of lights over His actual effulgent body. That is why, the evidence has been given twice in the aforesaid Mantra. Being answerless to this kind of argument and with the fear of exposure of their lack of knowledge, those unknowledgeable saints, mahants and aacharyas to destroy Saint Rampal Ji Maharaj's reputation started making bad propaganda in the neighbouring villages of Satlok Ashram Karontha, and on 12-7-2006, themselves attacked and made their followers attack Satlok Ashram to kill Saint Rampal Ji and to destroy the Ashram. The police tried to stop them because of which some trouble-makers became injured. The government seized the Satlok Ashram and by making a false case, put Saint Rampal Ji Maharaj and some of the followers into jail. In this way, in the year 2006, Saint Rampal Ji Maharaj became famous. Even though, the ignorants by making false allegations made the Saint famous, but the Saint is innocent. Dear readers, after reading the prophecy of Nostradamus, will think that Saint Rampal has been extensively vilified, how it will be possible that he will disseminate knowledge in the world. It is again a request to them that God can change the circumstances in a moment.

Kabir, Saheb se sab hot hai, bande se kachhu naahin|

Raai se parvat kare, parvat se fir raai||

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[1] God

Supreme God Kabir Ji through Sant Rampal Ji, for the salvation of His children, will soon make the society familiar with the reality through Tatvgyan[1] . Then the entire world will acknowledge the calibre of the knowledge of Saint Rampal Ji Maharaj.

Saint Rampal Ji Maharaj, since year 2003, spreading the true knowledge through the medium of newspapers and T.V. channels has been saying to all the saints that - your knowledge is opposite to the scriptures. You are making the devotee society do worship against the injunctions of the scriptures and are becoming culprits. If I am telling wrong, then give an answer to this. To date, no Saint has dared to give an answer.

In (year) 2001 A.D. on the first Thursday of the month of October, Saint Rampal Ji Maharaj suddenly got an inspiration that "Study the true scriptures of all the religions in depth". On this basis, he first of all studied the Holy Shrimad bhagwat Gita ji and composed the book 'Gahri Nazar Gita Mein', and based on that only, first of all, started satsang in the Jodhpur city of Rajasthan state in March 2002. That is why, Nostradamus has said that the world-religious-Hindu-Saint (Chyren) at the age of 50 years i.e. in 2001, becoming (Gyey[2] -Gyata[3]) knowledgeable will spread the knowledge. Saint Rampal Ji Maharaj was born in the holy Hindu religion in year 1951 (A.D.) on 8 September in Village Dhanana, District Sonipat, state Haryana (India) in a farmer family. Thus, in the year 2001, Saint Rampal Ji Maharaj's age turns out to be 50, which is correct in accordance with the statement of Nostradamus. Therefore that world-religious-leader is Saint Rampal Ji Maharaj only, in whose chairmanship, India will rule over the whole world. Only one knowledge (Path of Bhakti) will prevail in the whole world. There will be only one legislation, nobody will remain distressed, and there will be complete peace in the whole world. Those, who will revolt, will also repent in the end and will be forced to accept the Tatvgyan, and the entire human society will follow the religion of mankind and after attaining complete salvation will go to Satlok.

[1] True spiritual knowledge

[2] Giver of the knowledge of the God, worthy of being known, to others

[3] Knowledgeable

Regarding that Tatvgyan, Nostradamus has mentioned in his prophecy that, in front of the scripture-certified Tatvgyan told by that world-conqueror Saint, all the former saints will become dull (unsuccessful) and will have to become humble and submit to him. Regarding this only, Supreme God Kabir Bandichhor ji has said in His sacred speech in holy book "Kabir Sagar" (which has been written by Saint Dharmdas ji approximately 550 years ago) that a time will come when only my knowledge will prevail in the whole world. The whole world will do bhakti peacefully. There will be special love among each other; there will be time like Satyug (Golden Age). Saint Rampal Ji Maharaj has understood the knowledge told by Supreme God Kabir Bandichhor.[1] Regarding this knowledge only, God Kabir has said in His speech that -

Kabir, aur gyan sab gyaandi, Kabir gyan so gyan|
Jaise gola tob ka, karta chale maidaan||

The meaning is that this Tatvgyan is so powerful that the knowledge of other saints and rishis will not be able to stand in front of it. Like, wherever a cannon ball drops, razing all the forts there, it makes the ground level.

Saint Garibdas ji (of Chhudani, District Jhajjar, Haryana) has given the same evidence that Satguru (the Tatvdarshi Saint sent by Supreme God Kabir Bandichhor) will come in Delhi region.

Garib, Satguru dilli mandal aaysi, sooti dharni soom jagaaysi|

He will wake the people who have become miser without the bhakti of God. The Village Dhanana, District Sonipat earlier used to fall in the region governed by Delhi. That is why Saint Garibdas ji Maharaj has said that Satguru (the Saint who knows the real knowledge i.e. Tatvdrshta Saint) will come in the Delhi region. Then, has said that -

Saheb Kabir takht khavaasa, dilli mandal leejae vaasa|

The meaning is that the 'khwaas' (servant) of the 'Takht' (court) of Supreme God Kabir Bandichhor i.e. the representative (delegate) of Supreme God will reside in the Delhi region i.e. will be

[1] Liberator from prison

born there. He will first of all make his Hindu brothers familiar with the Tatvgyan. Wise Hindus will wake up in alarm i.e. on understanding the Tatvgyan imparted by that Saint will soon take his refuge. Then the whole world will accept the knowledge of that Tatvdarshi Hindu Saint. Nostradamus has also made this prediction. Nostradamus has also written that I am sad about this thing that because of not being acquainted with him, my Chyren (Tatvdrshta Saint) has become a subject of contempt. Oh wise man! Do not disdain him. He, by being established on a throne (by making him sit on a seat) is worthy of being revered in the form of a worshippable deity. That Hindu religious Saint (Chyren), the follower of Aadi Purush (Supreme God), is the saviour of the world.

The foreteller Nostradamus has mentioned three words on the page 41, 42 of the book. He has said that, that world-conqueror Tatvdrshta Saint, releasing from Krurchandra i.e. from the tormenting Earth of Kaal, will make heir along with our aadi-anaadi (eternal) ancestors and will make attain salvation. Here there is an indication towards updesh-mantra that, that Chyren will give mantra jaap of only three words (Om′ + Tat′ + Sat′). He will not stick any other word of salvation with these three words. This evidence is also in Holy Rigved Mandal 10 Sukt 90 Mantra 16, in Samved Shlok Sankhya 822 and in Shrimad Bhagwat Gita Adhyay 17 Shlok 23 that a <u>Purna Sant</u>[1] (<u>Tatvdarshi Saint</u>[2]) by giving three mantras (Om′ + Tat′ + Sat′; in which Tat and Sat are coded), and making one do bhakti of Supreme God (<u>Aadi Purush</u>[3]), liberates a living being from Kaal's web. Then that worshipper, by the power of the earnings of bhakti, goes there where the virtuous souls of the (Aadi Srishti) Primordial Nature live. From where this living being, leaving his ancestors, coming along with Krurchandra (Kaal God), being entangled in this miserable lok, is suffering grief one after another. Nostradamus has also clarified this, that the middle period i.e. the intermediate generation will lead an ideal life of Hindu religion. Chyren (Tatvdrshta Saint) will again unconditionally bring to light

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[1] Complete Saint

[2] A God-realised saint

[3] Primordial God

the unique, eminent legislation i.e. the most superior scripture-based ordinance of bhakti[1] brightened by his knowledge and will honestly reform the human culture i.e. the characteristics of the virtues of mankind. (Madhalya kaalaat Hindu dharmaanche va hinduchya aadarshvat jhaalel - this is written in Marathi language on page 42. The meaning of the aforesaid statement is that Chyren will salvage the intermediate generation. This account was missed in the Hindi translation of page no. 42, therefore, has been written here and has also been explained. Supreme God Kabir Ji has Himself given this very evidence that -

Dharmdas tohe laakh duhaai, Saargyan va Saarshabd kahin baahar na jaai|

Saarnaam baahar jo parhi, bichli peedi hans nahin tar hi||

Saargyan tab tak chhupaai, jab tak dwaadas panth na mit jaai|

Like, in (year) 1947 A.D. India became liberated from British rule. Prior to that, there was no education in India. In year 1951, Supreme God sent Saint Rampal Ji Maharaj on Earth. Know the period prior to 1947 as the first generation of Kalyug[2], and the intermediate generation has started since 1947. It will do true bhakti for one thousand years. During this, one who will do bhakti with full determination will go to Satlok. Those who will not be able to go to Satlok and sometimes did bhakti, sometimes left it, but did not become traitor of Guru, they will again attain thousands of human births in this very Kalyug because this will be the result of their scripture-based worship. In this way, for several thousand years, the time of Kalyug will run better than the present time. Then the last generation will be born devoid of bhakti[3] because the auspicious earnings gained in the bhakti-yug[4], would have been spent (finished) by taking repeated births. In this way, the last generation of Kalyug will be ungrateful. It will not be able to do bhakti. Therefore it has been said that now (since 1947) the intermediate generation is going on. Since year 2006, that Chyren has appeared before everyone; he is

[1] Worship

[2] There are four Yugas. Among them the last Yug is Kalyug, which is currently prevailing and which began approximately five thousand five hundred years ago

[3] Worship

[4] The time, when true bhakti is commenced by the Tatvdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug

"Saint Rampal Ji Maharaj".

The aforesaid knowledge about the intermediate generation, the first and the last generation, which Saint Rampal Ji Maharaj has been telling for years in his discourses, has now even been clarified by the prophecy of Nostradamus. Therefore, Saint Garibdas Ji Maharaj has said that - Do the bhakti of Supreme God Kabir by taking spiritual instruction from a Complete Saint; otherwise, this opportunity will not come again.

Garib, samjha hai to sir dhar paanv, bahur nahin re aisa daav ||

The meaning is that if you have understood the Tatvgyan, then take to your heels i.e. as soon as possible, taking initiation (spiritual instruction) from Saint Rampal Ji Maharaj, get your welfare done. This good opportunity will not be available again. Like, this period of intermediate generation (middle-period) and your human body and the presence of Tatvdrshta Saint. If even now you will not engage in the path of Bhakti, then about this it is said that -

Yeh sansaar samajhda naahin, kahanda shaam dupahre noo|
Garibdas yeh vakt jaat hai, rovoge is pahre noo||

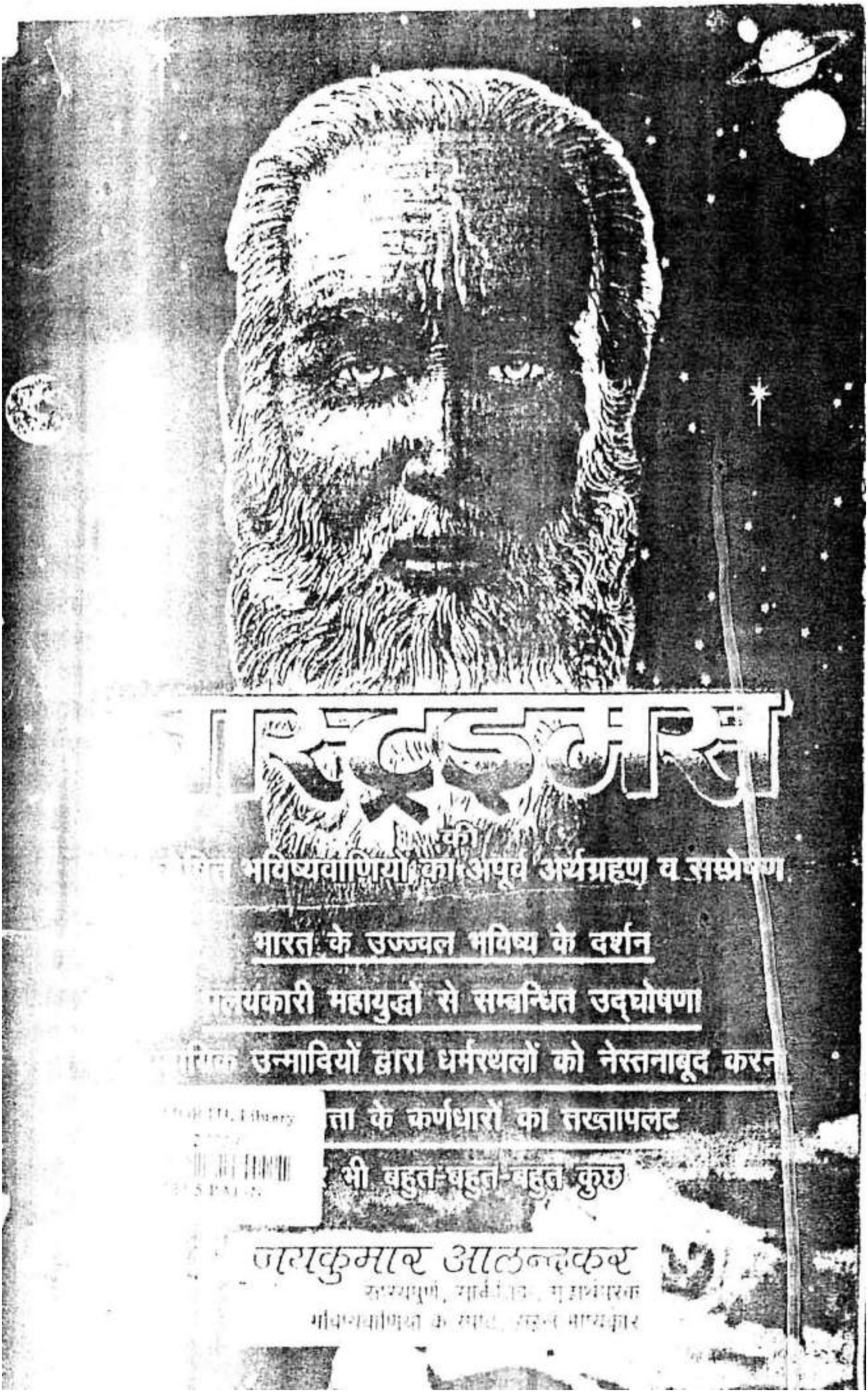
The purport is that Saint Garibdas ji Maharaj is saying that this innocent world is doing sadhna opposite to the injunctions of the scriptures which is very afflicting, and is telling this only as comforting. Like, someone is standing in the scorching heat of midday (12 o'clock) of June and is telling it to be an evening. For instance, if a drunkard is lying drunk on the road and someone says to him that why are you burning in the midday sun, come in shade. He says in drunken stupor, "No, it is evening. Who says it is afternoon?" Similarly, those worshippers, who abandoning the injunctions of the scriptures, are following arbitrary way of worship, they are ruining their lives. They do not want to relinquish it, rather, considering it only to be most superior are burning in the fire of miseries in Kaal's lok. Saint Garibdas ji Maharaj is saying that even after getting so many evidence, if you will not do true sadhna according to the directions of a Complete Saint, then this invaluable human body and the Bhakti Yug of the intermediate generation will get out of your hand. Then you will cry on remembering this time; you will repent a lot. Then

nothing will be possible. Supreme God Kabir Ji Bandichhor Ji has said that -

Aachchhe din paachhae gaye, Satguru se kiya na het|
Ab pachhtava kya kare, jab chidiya chug gayi khet||

We request the whole human society to recognise the Complete Saint Rampal Ji Maharaj and get your and your family's welfare done. Also tell your relatives and friends and attain complete salvation. The Golden Age has begun. Lakhs of pious souls, recognising the Tatvdarshi Saint Rampal Ji Maharaj, are doing true bhakti. They have become very happy. Relinquishing all the vices, they are leading a pure life.

Please read further the translation of Nostradamus's prophecies in Marathi language by an Astrologer of Maharashtra.


की
भविष्यवाणियों का अपूर्व अर्थग्रहण व सम्प्रेषण
भारत के उज्ज्वल भविष्य के दर्शन
लयकारी महायुद्धों से सम्बन्धित उद्घोषणा
उन्मादियों द्वारा धर्मस्थलों को नेस्तनाबूद करन
त्ता के कर्णधारों का तख्तापलट
भी बहुत-बहुत-बहुत कुछ
जयकुमार आलन्दकर

होते ही वे फिर से विश्व में योग्यमार्ग से भ्रमण करके शत्रुत्व के भाव से भारत को त्रस्त करेंगे। देखिए, प्रथम मुस्लिम समाज रूप से शुक्र भारत पर आक्रमण करके उस भूमि को तहस-नहस कर देगा। उसके बाद भारत में घुसकर वे सत्ता पर कब्जा करेंगे, अंधश्रद्धालु और दुर्बल भारतीय जनता को सतायेंगे और उन्हें मुस्लिम धर्म की दीक्षा देंगे। उसके कारण महान् भारतमाता मुस्लिमों की दासी बनेगी। भारतीय प्रदेश और समाज भ्रष्ट होगा। यह कार्य इ.स. 1291 से 1999 तक चलेगा।

इसी काल में भारत माता का (कामदुहिता का) बंधु गुरु पिंगल सम शत्रुत्व भाव धारण करके पश्चिम यूरोप के क्रिश्चनों को व्यापारी और नाविक बनाकर भारत की ओर भेज देगा। वे प्रथम व्यापारी बनकर भारतमाता को लूटेंगे। उसके बाद एक-एक प्रदेश हाथ में लेकर उन्हें और-वहाँ की जनता को भ्रष्ट क्रिश्चन बनाकर उन पर शासन करेंगे। धीरे-धीरे अपना प्रभाव बढ़ाकर वे संपूर्ण भारत माता को अपने कब्जे में ले लेंगे। उसी समय भारतीय गुलाम दुर्बल जनता मोक्षप्राप्ति के लिए मंदिर बाँधकर देवी-देवता के भजन-कीर्तन करती रहेगी।

इसी काल में धोखेबाज क्रिश्चन गुरु का भ्रष्टाचारी रूप लेकर आयेंगे। यहाँ के प्राचीन ज्योतिष शास्त्रों का अध्ययन कर किरो जैसे यूरोपीयन विश्व प्रसिद्ध ज्योतिषी होंगे। लेकिन भारतीय अंध और झूठे ज्योविषियों को अपने ज्योतिष-ग्रंथों का अर्थ नहीं समझेगा। वे गुलाम होंगे। उन्हें अप ी मानसिकता और प्रवृत्ति के कारण अंग्रेजी भाषा में मौजूदा ज्ञान ही सत्य लगेगा। लेकिन कीरोसम भारतीय ज्योतिषशास्त्र का अध्ययन करके महान् विद्वताधारक लेखकों द्वारा लिखित अंग्रेजी पुस्तक के आधार पर ज्योतिषशास्त्र नहीं समझेगा अन्त में वे शापित होंगे और उसके कारण उनमें मूर्खता और क्रूरता होगी।

उसके कारण महापरिवर्तन काल का आरंभ होगा। वह काल होगा इ.स. 1905 से 2028 तक। सबसे पहले भारत को स्वातंत्र्य प्राप्त करने के लिए काँग्रेस की स्थापना होगी। भारतीय जनता महान् राक्षस कुंभकर्ण के अनुसार गहरी नींद में से जागृत होने लगेगी। झूठा ज्योतिषशास्त्र नष्ट करके अचूक भविष्य ज्ञान देने के लिए मद्रास में के.एस.कृष्णमूर्ति का जन्म होकर वे भारतीय जनता को कृष्णमूर्ति पद्धति का ज्ञान देंगे। 1998 में महाराष्ट्र में एक ज्योतिषशास्त्री नॉस्ट्रॅडॅमस की भविष्यवाणी में अंकित सांकेतिक भाषा का स्पष्टीकरण कर उसमें लिखित भविष्य घटनाओं का अर्थ देकर अपना भविष्यग्रंथ प्रकाशित करेगा। उस समय वह भारत में अज्ञात ज्योतिष द्वारा कलियुग के विषय में दिये गए महान् सांकेतिक भाषा में अर्थ को सुलझाकर उसमें लिखित महान् भविष्यवाणी का अर्थ स्पष्ट करेगा। लेकिन भारतीय जनता पर और सत्ताधारियों पर झूठे प्रचंड ज्योतिषियों का प्रभुत्व होगा। वे इन नये महान् ज्ञानी ज्योतिषियों को प्रकाश में नहीं आने देंगे। लेकिन उन पर स्वार्थ के अंधकार से, झूठे धर्म जाति का भूत सवार हुआ होगा। अब भी वे मातंग (गारुड़ी) कार्य में मग्न होकर सत्य का, मानवता धर्म का, ज्योतिष ज्ञान का खून करते रहेंगे।


२१ व्या शतकात झेपावताना जगातील
सर्व श्रेष्ठ भविष्यवेत्ता
नॉस्ट्राडेमस्
यांचे जागतिक स्तरावरचे भविष्य
- डॉ. रामचंद्र ज. जोशी

२१ व्या शतकाकडे झेपावतांना जगातील सर्वश्रेष्ठ भविष्यवेत्ता! मायकेल द नॉत्रदेम (नॉस्ट्राडेमस) यांचे जागतिक स्तरावरचे भाविष्य

डॉ. रामचंद्र ज. जोशी.

ग्रंथ मिळण्याचे ठिकाण

जोशी ब्रदर्स अप्पा बळवंत चौक, पुणे २. फोनः ४४५९४२४	**श्री गजानन बुक डेपो** भरत नाट्य मंदिरासमोर, पुणे ३०. फोन : ४४७३३०४
श्री गजानन बुक डेपो कबुतरखाना, दादर, मुंबई २८. फोन: ४२२७५८४	**श्री गजानन बुक डेपो** बिल्डिंग नं.१३२, पहिला माळा, पंतनगर, घाटकोपर, मुंबई ७५. फोन: ५१३८००९

...(32)...

आफ्रिकेला वळसा घालण्याचा द्राविडी-प्राणायाम त्या सुवेज कालव्याच्या निर्मितीने कमी झाला हे खरेच, पण त्या कालव्याच्या निर्मितीची कल्पना नॉस्ट्राडेमसच्या विलक्षण भाकिताने फ्रेंच वास्तुशास्त्रविशारद लेसेप्स याला सुचलेली आहे ही वस्तुस्थिती आहे.

पाहिल्या प्रकरणातच स्पष्ट केले आहे की, १९९९ साली छेडल्या जाणाऱ्या तिसऱ्या जागतिक महायुध्दात, आज वरवर पाहता परस्पर विरोधी राष्ट्रे मित्र बनून, अमेरिका व रशिया यांचे एकत्रित बळ प्रचंड असेल. नॉस्ट्राडेमसच्या मृत्यूनंतर २०९ वर्षांनी जन्माला आलेली अमेरिका आपल्या सामर्थ्याच्या शिखरावर असेल असे, शतक २, श्लोक ४९ मध्ये हा द्रष्टा ज्योतिर्विद सांगतो हे सत्य किती चित्तथरारक आहे?

'भारत' सर्वश्रेष्ठ हिंदु राष्ट्र?

या पूर्वीच्या लेखात कै. इंदिरा गांधींचा नॉस्ट्राडेमसने केलेला उल्लेख आपण वाचला. त्या संदर्भात हेन्री सी रॉबर्टस 'कंप्लीट प्रोफेसीज ऑफ नॉस्ट्राडेमस' या १९४२ साली प्रसिध्द झालेल्या आपल्या पुस्तकात लिहितो- 'डॉमिनन्ट प्रिमियर' (म्हणजेच प्रभावी पंतप्रधान) इंदिराजी गांधी यांच्या आकस्मिक खुनानंतर दोन बदल होतील. त्यातील क्रमांक पहिल्या बदलाप्रमाणे त्यांचे पुत्र राजीव गांधी जरी पंतप्रधान झाले असले तरी दुसरा जो बदल होणार आहे तो म्हणजे एक मध्यम वयाचा नेता पाकिस्तान, ब्रह्मदेश, बांगला देश, श्रीलंका, नेपाळ, तिबेट, अफगाणिस्तान, मलाया आदी देश जिंकून हिंदुस्थानाला जगातील सर्वश्रेष्ठ हिंदुराष्ट्र म्हणून निर्माण करणार आहे. तो सार्वभौम असेल. औदार्यात अजोड व आपल्या सनातन धर्माला पुनरुज्जीवन देईल आणि भारत खंडातच नव्हे तर साऱ्या पृथ्वीवर सुवर्णयुग आणील. (सेंच्युरी शतक ५, श्लोक ४१ वा). या श्लोकाबद्दल सर्वच भाष्यकारांत एकमत आहे. वरील दोन बदलांच्या दरम्यानच्या काळात सत्ताधारी मंडळीत वावरणारी चांडाळ चौकडी सत्ताकेंद्र आपल्या ताब्यात ठेवून बराच काळ मनमानी करील. वर उल्लेख केलेला नेता फक्त जगाला अद्याप माहीत व्हायचा आहे!

...(33)...

: ४ :

थांबा, इ. स. २००६ मध्ये

रामराज्य येतेय!

हिंदु जगज्जेता भूतलावर सुवर्ण-युग आणणार आहे!

ज्योतिष हे हि एक शास्त्र आहे

'शितावरून भाताची परीक्षा' या वाकप्रचारानुसार नॉस्ट्राडेमस यांनी वर्तविलेल्या अनेक भाकितांचे खरेपण आपण गेल्या प्रकरणात पाहिले. नॉस्ट्राडेमस यांना हे सर्व ज्ञान आगामी पिढीला देणे आवश्यक वाटले; व त्याने 'सेंच्युरी' मंध्ये दहा शतके (१००० श्लोक) लिहिलीं व १५५५ साली तें पुस्तक प्रसिध्द झाले. या पुस्तकातील श्लोकांची वर्गवारी केली तर असे आढळते की पहिले सुमारे १०० श्लोक फ्रान्स व युरोपसाठी, म्हणजे नॉस्ट्राडेमसच्या काळातील घटनांबद्दल केलेल्या भाकितांवरच खर्च झाले आहेत. त्यानंतर ३५० - ४०० श्लोक १९ - २० व्या शतकातील घटनांच्या भाकितांचा ऊहापोह करण्यात लागले असून उरलेल्या ४५० - ५०० श्लोकांत २१ व्या शतकापासून इ. स. ३७९२ पर्यंतच्या कालखंडात होऊ घातलेल्या भाकितांचे विवरण आलेले आहे.

-ज्योतिष शास्त्र हे असे चमत्कारिक शास्त्र आहे की सर्वसामान्य माणसांपासून अधिकारी वर्ग, देशा-राष्ट्रांचे शास्ते, धनाढ्य, श्रीमंत, राजेरजवाड्यापर्यंत सर्वांनाच त्याचे आकर्षण आहे. उघडरीत्या त्या शास्त्राचा निषेध, परंतु खाजगीरीत्या त्याची चाचपणीच केवळ नव्हे तर आवर्जून त्या शास्त्राच्या पारंगत ज्योतिर्विदाची मनधरणी करण्याची प्रथा सर्वकाली व सर्व देशांतून रूढ असल्याचे दिसते. ज्योतिष हे शास्त्र आहे, त्याचे आकाशस्थ ग्रहांच्या गतीनुसार ठरलेले आडाखे आहेत. इथून तिथून निसर्ग हा सारखाच असल्याने त्या त्या काळच्या ग्रहस्थितीनुसार व्यक्ति, समाज, देश नि त्यांचे धर्म, संस्कृती यावर परिणाम घडत असतात. ज्योतिषी फक्त त्याने केलेल्या शास्त्राभ्यासाच्या आधाराने मिळविलेल्या ज्ञानाने जे परिणाम घडायचे असतात त्याची आगाऊ माहिती सांगतो, त्याचे आनंददायी, सुखसंवर्धक बदल स्पष्ट करतो. ते बदल केव्हा कसे होतील त्याबद्दल भाकित वर्तवतो. त्याचप्रमाणे दुःख वर्धक उलथापालथी काय होतील त्याचीही नोंद करीत असतो. जे घडायचे असते ते ज्योतिषाला टाळता येत नाही - किंवा तो ते घडवीतही नाही. म्हणून नॉस्ट्राडेमससारखे जगप्रसिध्द ज्योतिर्विद आत्मविश्वासाने म्हणतात की, 'मी लिहिले, सांगितले - त्यात काहीही बदल करण्याची माझी इच्छा नाही.'

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गेली नऊ वर्षे इराकबरोबर विध्वंसक युध्दात गेली. जवळ जवळ एक हजार किलोमीटर प्रदेश इराकने सोडलेला नाही. युध्दकैदी सोडविता आले नसल्याने युध्द थांबले, परंतु इराणची मानहानी संपलेली नाही. या युध्दात पेट्रोलियमच्या उद्योगाची महत्त्वाची साधने उद्ध्वस्त झाली, अर्थव्यवस्था, उद्योगधंदे, रोजगार यांची झालेली हानी फार मोठी आहे. शाह यांच्या पदच्युतीच्या सुमारास जी स्थिती होती त्यापेक्षा कितीतरी पटीने सध्याची इराणची आर्थिक स्थिती ढासळली आहे.

आपले घरदार, कौटुंबिक सुख व सुरक्षितता या बाबींचा विचार टाळता येणे अशक्य झाले आहे; आणि त्याबद्दल बहुजनसमाज बोलू लागला आहे. इराणी राष्ट्रांच्या समस्यांना तोंड फुटू लागले आहे आणि त्या समस्यांची सोडवणूक करायला इस्लामची अथवा धर्माची वाढ पुरेशी पडणार नाही याची जाणीव बहुजन समाजालाच नव्हे तर सत्तारूढ पक्षातल्या मवाळांनाही होऊ लागली आहे.

नॉस्ट्राडेमस यांनी शतक १ श्लोक ७० मध्ये असे स्वच्छ लिहून ठेवले आहे की, खोमेनीच्या कडव्या हेकटपणाला विरोधकच कडवेपणाने मोडून काढतील नि खोमेनी विरोधकांची सरशी होईल; त्यांचा विजय होईल. अखेरीस फ्रान्सच मध्यस्थी करून खोमेनी व त्याचे साथीदार यांना दया दाखवावी असे सांगेल व बंडखोर फ्रान्सचा सल्ला मानतीलही! नॉस्ट्राडेमस या सर्व घडामोडींचे वर्णन करून सांगतोय. 'थांबा, रामराज्य येतेय!' जुलै १९९९ ते इ. स. २००६ पर्यंत चालणाऱ्या या सर्व संहारक युध्दाच्या शेवटी सुवर्णयुग अवतरेल; हिंदुस्थानात उगवणारा तारणहार शायरन व फ्रेंच नेता मार्स यांची युति होईल. त्यानंतर ७५ वर्षे जगात सुख-समृध्दि, व शांतता नांदेल. (१० / ८९)

नॉस्ट्राडेमसने निःसंधिग्धपणे म्हटलेय, की नव्याने प्रकट होणारा शायरन (CHYREN) आजच्या घटकेला अज्ञान आहे. परंतु तो ख्रिश्चन वा मुस्लिम नसेल. पाश्चात्य विद्वानांनीही हे विधान मान्य केले आहे.

नॉस्ट्राडेमस स्वतः ज्यू वंशाचा, ख्रिश्चन धर्म स्वीकारलेला, फ्रान्सचा नागरिक. तो ४५० वर्षांनी अवतरणारा विश्वनेता हिंदूच असेल असे छातीठोकपणे सांगतो, त्या हिंदु नेत्याचा गौरव करतो तो ह्याच कारणांनी की त्या स्वातंत्र्यसूर्य शायरनच्या उदयाबरोबर आधीते नेते निष्प्रभ होऊन नम्र होतील. 'तो' शायरन तिसऱ्या जागतिक युध्दाच्या काळानंतर वाचलेल्या नागरिकांना कायद्याचे राज्य देईल. कुणावरही अन्याय होणार नाही. 'गुणाः पूजास्थानं नच लिंगम् नच वयः' बरोबरच 'नच श्रध्दास्थानः' ही त्या लोकशाही राज्याची वेदी असे. सामाजिक रचना 'गुणकर्मविभागशः' असेल. जन्मदात्या मातापित्याच्या श्रध्दास्थानांवर ती आधारलेली असणार नाही. राखीव जागा, खास हक्क ही भाषा असणार नाही. त्याचप्रमाणे दलित, मागासलेला समाज अशी विभागणीही या साम्राज्यात असणार नाही. प्रत्येकाच्या वैयक्तिक गतिशील प्रयत्नांना प्रोत्साहन दिले जाईल; त्याच्या प्रगमनशील कर्तृत्वाला भरपूर संधि व वाव दिला जाईल, सरसकट आमिषांची खिरापत वाटली जाणार नाही. यामुळे जो मेहनत करील

...(41)...

त्याला 'संधि' मिळेलच मिळेल अशी आश्वासक खात्री पटल्याने राष्ट्रसंवर्धनाला आवश्यक असणारी चढाओढ समाजात मानवाला कार्यप्रवण करील. शासन अमानवी वागणारांना वठणीवर आणीलच, शिवाय त्यांच्यातील अतिरेक्यांचा निःपात केला गेला जाईल. सर्वांना लागू पडणारा समान कायदा राज्यभर कसोशीने पाळण्यात येईल.

आता एक गोष्ट निर्विवादपणे सिध्द झाली आहे की तिसऱ्या अतिसंहारक महायुध्दातून नव्याने दर्शन घडविणारा तारणहार 'आशिया खंडात जन्म घेतलेला असेल, (शतक २० श्लोक २५).' युरोपात नाहीच नाही! तो ख्रिश्चन नसेल, मुसलमान तर नसेलच नसेल. ज्यूही असणार नाही. तर हिंदूच असेल असे जे नॉस्ट्राडेमसने निःसंदिग्धपणे म्हटलेय् ते पाश्चात्य विद्वानांनाहि मान्य आहे. तो हिंदू-नेता अन्य सर्व भूतपूर्व नेत्यांपेक्षा महत्तर असेल, बुध्दिमान असेल, अजिंक्यही! नॉस्ट्राडेमसचा शतक ६ श्लोक ७० फार महत्त्वाचा मानावा लागेल.

The grest CHYREN will be
chief of the world.
Loved feard and unchallenged
even at the death
His name and praise will reach
beyond the skies.
And he will be content to be
known only as Victor.

महान् शायरन जगाचा प्रमुख नियंता होई ल. त्याच्यावर सर्वसामान्य जनता प्रेम करील; त्याचबरोबर त्याचा वचक येवढा असेल की प्रजाजन काहीही अपकृत्य करायला धजणार नाहीत. त्याच्या मृत्युनंतरही त्याचा दबदबा कायम राहील, त्याचे नाव आणि पराक्रम नागरिकांच्या मनावर इतके खोलवर परिणाम करतील की त्याची कीर्ति त्रिखंड पसरे ल. सामर्थ्य इतके प्रचंड असेल की शत्रू त्याच्या देशाला घाबरतील, त्याच्या राज्याची, नव्हे साम्राज्याची दहशत मानतील. तो सार्वभौम असेल, त्याच्या कर्तृत्वाचा प्रभाव संपूर्ण जगावर पडेल. हा महान् हिंदु नेता भारताला भूमि आणि सागर यावर अजिंक्यपद प्राप्त करून देईल. आतापर्यंत निद्रिस्त असलेल्या हिंदूंना खडबडून जागृत करून त्यांच्याकरवी अशी काही चिरंतन कामगिरी करवील की ज्याने ते आपल्या पूर्वजांचे सार्थ वारस ठरतील.

शतक २, श्लोक ७९ द्वारा फ्रेंच द्रष्टा नॉस्ट्राडेमस स्वच्छपणे सांगतोय की, शायरन क्रूर आणि हिंसक जमातीतल्यांना ठिकाणावर आणिल आणि चंद्रकोरीच्या ताब्यातील भूमि मुक्त करील. त्याचे हे शब्दच पहा किती बोलके आहेत!

फ्रेंच - Subjuguva 10 gent crelle add fiere Le grand chyren ostera du longin Tous les captifs par seline baniaet.

...(42)...

इंग्लिशमध्ये स्वैर भाषांतरित शब्दात सांगायचे तर -

1) Will subjugate the cruel and
violent freed,
The great CHYREN will
take from distance,
All those held captive by
crescent moon

वरील श्लोकातील Cruel and Violent held captive by crescent moon म्हणजेच - हिंसक आणि क्रूरचंद्र हे शब्द इतके अर्थवाही आहेत की वरील उल्लेख मुसलमानांना उद्देशूनच आहेत याबाबत दुमत न व्हावे.

थोडक्यात सांगायचे तर शायरनच्या कारकीर्दीत या भूतलावर सुवर्णयुग अवतरेल. त्याच्या मृत्यूनंतरही त्याच्या महानतेचे व सद्गुणांचे आवर्जून गुणगान होत राहिल. पण त्याच्या मनाची शालिनता, विनम्रपणा व औदार्य इतके ढळढळीतपणे दिसते की यापूर्वी नमूद केलेल्या शतक ६ श्लोक ७० व्या श्लोकाच्या शेवटच्या ओळीत त्याबद्दल केलेला उल्लेख फार बोलका आहे. (शायरन म्हणतोय) 'जनतेने त्याच्याबद्दलचा उल्लेख फक्त' एक विजयी नेता या तीन शब्दात करायचा तर करावा आणखी विशेषणे त्याच्या नावाला चिकटवू नयेत.

मधल्या काळात हिंदूधर्माचे व हिंदूंच्या आदर्शवत् जीवनाचे पुसट झालेले क्षणचित्र, पुन्हा आपल्या देदिप्यमान उत्तुंग स्वरूपात प्रस्थापित होणारच, आणि मानवी संस्कृती निर्धोक बनेल हे नॉस्ट्राडेमसने पुरेशा स्पष्टपणे सुचविले आहे. त्यात संदिग्धता कुठेही नाही. हे सर्व घडवून आणणारा आज अज्ञात असणारा परंतु योग्य समयी प्रकट होणारा महापुरुष तथा शायरन हा हिंदुधर्मीयच असेल असेही नॉस्ट्राडेमस निखालसपणे सांगतो, नव्हे नव्हे, जवळ जवळ साडेचारशे वर्षापूर्वी अक्षरबध्द करतो. त्याने या शायरनच्या मनाचा घेतलेला वेधही इतका काही तर्कशुध्द व अचूक आहे की नॉस्ट्राडेमसच्या द्रष्टेपणाचे आश्चर्य वाटते! नॉस्ट्राडेमसने म्हटलेय की, शायरन बेचैन मनाने खूप प्रवास करील. या बेचैनीचे कारण काय असणे शक्य आहे? आपल्या धर्मबांधवांच्या समस्या आणि त्यांची सद्यःकालीन दयनीय अवस्था हे असू शकेल! त्या बेचैन अस्वस्थ मनाचा कानोसा आपण पुढच्या प्रकरणात घेऊ!

...(43)...

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नॉस्ट्राडेमसच्या भाकितांना दुजोरा देणारी आणखी कांही भाकिते

उभ्या आयुष्यात भारताला कधीही भेट न दिलेल्या महर्षी नॉस्ट्राडेमसने, सुमारे ४००-४५० वर्षापुर्वी,'२००१ साली प्रलयंकारी विनाशाच्या उंबरठ्यावर असलेल्या जगाला शायरन (CHYREN) हा हिंदू नेता आपल्या क्षात्रतेजाने तारणहार होईल.' या स्वातंत्र्यसूर्याच्या आगमनाने बलाढ्य हिंदू राष्ट्राचा उदय होऊन हिंदूंचे पुनरुत्थान होईल, हिंदू साम्राज्य स्थापन होऊन 'सुवर्णयुग अवतरेल' असे भविष्य शब्दबध्द केले आहे.

१९९९ साली सुरू होणाऱ्या व इ. स. २००६ ला संपणाऱ्या महायुध्दासंबंधी अनेक श्लोकात नॉस्ट्राडेमस लिखित, 'सेंच्युरी' मध्ये 'शायरन' या टोपण नावाचा उल्लेख 'विश्वनेता' म्हणून ठिकठिकाणी केलेला आढळतो. गेली जवळ जवळ २०० वर्षे या 'शायनर' चा शोध घेण्याचे काम नॉस्ट्राडेमस विषयातील तज्ञ हिरीरीने करीत आहेत. गेल्या प्रकरणांत या विश्वनेत्याबद्दल नॉस्ट्राडेमसच्या कित्येक अभ्यासकांनी लढविलेले तर्क-कुतर्क किती विसंगत आहेत हे दाखविले; आणि त्या संदर्भात सध्याचा इराणचा धर्मनेता आयातुल्ला खोमेनीचे नाव आग्रहाने घेतले जाते ते तर किती असंबध्द आहे त्याचीही चर्चा केली.

नॉस्ट्राडेमसच्या भविष्यवाणीत 'क्रम' नसतो-सकारण नसतो, त्यामुळे हे तर्काधिष्ठित घोटाळे होतात हे जरी खरे असले तरी नॉस्ट्राडेमस वेगवेगळ्या लोकांमधून शायरन् बाबत जे विखुरलेले उल्लेख करतो त्यावरून येऊ पाहाणाऱ्या ३ऱ्या जागतिक युध्दकालातील क्षितिजावर नव्याने उगवणारा पण आज जगाला अज्ञात असलेला जगज्जेता कोण असेल, कुठचा असेल याबाबत सुसंगत तर्ककरायला अडचण पडू नये.

पृष्ठसंख्येचे बंधन लक्षांत घेऊन आतापर्यंत नॉस्ट्राडेमसच्या श्लोकांचे 'शतक अमुक व श्लोक क्रमांक अमुक' एवढाच निर्देश करून त्याने वर्तविलेल्या भाकितांचा मागोवा घेत घेत गूढार्थाची उकल केली. परंतु, आता यापुढे महान् शायरनच्या कर्तृत्वाचा प्रकाश पाडणाऱ्या भाकितांबद्दलचे लेखन, नुसतेच शतक 'श्लोक' क्रमांक अशा संदर्भात न देता, आवश्यक तेवढे मूळ श्लोक, जसेच्या तसे, उध्दृत केल्याशिवाय वाचकांचेही समाधान होणार नाही म्हणून ते प्रसिध्द करण्याचे योजिले आहे. मूळ फ्रेंच भाषेतील श्लोक देणे अशक्य नाही. तरी ती भाषा अत्यल्प लोकांना समजणारी असल्याने त्या श्लोकांचे इंग्रजीत भाषांतर उध्दृत केले जाईल. त्यावरून नॉस्ट्राडेमसच्या एकेका विधानाचे निरुपण करणे सोपे होईल.

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यापूर्वीच्या २ ऱ्या प्रकरणांत नॉस्ट्राडेमसचा जीवनवृतांत देतांना, त्याने गूढ भाषेत भविष्यकथन कसे केले आहे त्याचे उदाहरण म्हणून, 'सेंच्युरी' च्या शतक ४ श्लोक १४ चा पूर्वार्ध मूळ फ्रेंच व त्याचेच इंग्रजीत रुपांतरित भाग उध्दृत करून त्याबद्दल विवरण केले. तिसरे प्रकरण नॉस्ट्राडेमसच्या तंतोतंत खऱ्या झालेल्या भाकितांची ओळख वाचकांना व्हावी म्हणून लिहीले, त्यात पुन्हा वरील शतका-श्लोकाच्या आधारे भारताच्या 'डॉमिनंट प्रिमिअर' कै. इंदिरा गांधी यांच्या अकस्मात (इंग्रजी शब्द आहे Sudden) हत्येने 'भारत' सर्वश्रेष्ठ हिंदुराष्ट्र घडविण्याच्या संभाव्य दोन बदलांचा उल्लेख केला तो असा- इंदिराजींचे पुत्र राजीव गांधी हे पंतप्रधान होतील (श्लोकातील शब्द shall cause change) हा पहिला बदल तर, वरील शब्दांपाठोपाठ त्याच श्लोकात आलेल्या 'and put another in the reign soon' या अधोरेखित शब्दांनी ध्वनित होणारे राजीव गांधींच्या पाठोपाठ २० व्या शतकाचा अस्त होण्याचे काळी उगवणारे दुसरे सत्ताधारी म्हणजेच नॉस्ट्राडेमसना अभिप्रेत असलेला 'शायरन' असेल हे सुसंगत वाटते. हेन्री सी. रॉबर्टस् नामक नॉस्ट्राडेमसचे एक प्रसिध्द भाष्यकार आहेत यांनीही वरील विधान उचलून धरले आहे.

नॉस्ट्राडेमस येवढ्यावरच थांबत नाही तर विश्वनेत्याबद्दल आणखी काही महत्त्वाच्या खुणा दाखवतो.

शतक ५ श्लोक ४१ मध्ये नॉस्ट्राडेमसने स्पष्टच सांगितले आहे की, रात्री अंधाऱ्या वेळी (त्यांचे शब्द आहेत - Noctural time) 'तो' जन्माला येईल. तो सर्वभौम असेल आणि औदार्यात त्याच्याशी कुणीही बरोबरी करू शकणार नाही. तो आपल्या सनातन धर्माचे पुनरुज्जीवन करील आणि या अवनीतलावर सुवर्णयुग आणील!

'अंधाऱ्या वेळी' या शब्दाचे अनेक अर्थ संभवतात. पैकी एक म्हणजे श्रीकृष्णाच्या जन्माचे वेळेप्रमाणे 'तो' शायरन रात्रीच केवळ नव्हे तर अमावास्येच्या अंधाःकारमय रात्रीहि जन्म पावला असेल! दुसरा असाही अर्थ होऊ शकतो की, भोवतालचे जगात जेव्हा त्या जगास 'अंधार-युग' म्हणण्याइतकी काळ्या कृत्यांची बेबंदशाही माजली असेल तशा भयंकर कालावधीत 'शायरन'ने या जगात पदार्पण केले असावे. तिसराही अर्थ या 'रात्रीं'च्या उल्लेखाला चिकटवला जातो, तो म्हणजे, या अवनीतलावर चालू असलेल्या 'जगा'मध्ये आणीबाणी जाहीर होऊन (उदा. २ ऱ्या महायुध्दाचे वेळी जशी अंमलात होती तशी) ब्लॅक आऊट असेल तेव्हा जन्माला आलेले हे मूल असावे! या सर्व लेखनाचा इतकाच इत्यर्थ निघतो की आगामी महासंहारक तिसऱ्या महायुध्दात अमेरिका-रशियाच्या युतिसह 'शायरन' ही तिसरी भारतीय शक्ती महान कार्य करील. आज ती अज्ञात असली तरी ती व्यक्ती आजच्या जगात वावरत असेल. अमावस्येसारख्या कुठल्या तरी अंधेऱ्या रात्री जन्म घेतलेली व आगामी महान नेता ठरणारी ही व्यक्ती तरुण १६ते२०-२५ वर्षांची तरी असेल किंवा पन्नाशीसाठी गाठलेली अनुभवी ध्येयैकशरण प्रौढ व्यक्तीही असू शकेल; यापेक्षा शायरनच्या वयावर प्रकाश पाडणारा उल्लेख नॉस्ट्राडेमसने कुठे केल्याचे आढळत नाही.

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नाही म्हणायला नॉस्ट्राडेमस हे मात्र नमुद करतो की या नेत्याच्या नेतृत्वाखाली भारत हा जगातील सर्व-श्रेष्ठ देश बनेल. इतकेच नव्हे तर दूरवर पसरलेले हिंदूंचे साम्राज्य नव्याने आकारास येईल.

शतक १,श्लोक ५० मध्ये त्या पुरुषाचा पुन्हा उल्लेख आढळतो तो असा-

'From Peninsula of three seas will be born one who will make Thursday his day of worship. His fame praise and rule will form mighty by land, sea. There will be a tempest of India.'

तीन सागरांनी बनलेल्या व्यापक द्वीपकल्पात तो जन्म घेईल; त्याचा गुरुवार हा प्रार्थनेचा दिवस असेल. त्याची कीर्ति त्रिखंडात पसरेल. त्याचे सामर्थ्य इतके प्रभावी असेल की त्याच्या आक्रमक घोडदौडीमुळे उत्पन्न झालेल्या त्याच्या प्रभावाने वादळी वातावरण उत्पन्न होईल. द्वीपकल्प, गुरुवार प्रार्थनेचा दिवस (या संदर्भात असेही म्हटले गेले आहे की शायरनचा विश्रांती घेण्याचा दिवस सोमवार असेल). या तिन्ही लाक्षणिक शब्दांद्वारे नॉस्ट्राडेमसला काय सुचवायचे असावे त्याबद्दल यापूर्वीच्या प्रकरणांतून स्पष्टीकरण केलेच आहे. या सर्वांचा निःसंदिग्धपणे आशय स्पष्ट होतो तो हा की शायरन हा महाम नेता भारतात जन्मलेला हिंदू नेताच असेल.

वरील भाकिताला दुजोरा देणारे भाष्य नॉस्ट्राडेमसने स्वतःच शतक ५, श्लोक २५ मध्ये केले आहे तेच पहा ना -

The Arab Primer, Mars, Sol, Venus, Leo,Rule of Church will surrender to the sea towards Persia, close to a million, True serpent power invade Turkey and Egypt.'

मागे उल्लेख केलेल्या हेन्री रॉबर्टस्‌ने याही श्लेकाखाली, आपल्या पुस्तकात टीप दिली आहे की -

'Christian Ideal will be overcome by Oriental Ideology where serpent meaning True serpent.....'

(म्हणजेच कुंडलिनी शक्ति धारण करणारी व्यक्ति). नॉस्ट्राडेमस भविष्याचा वेध घेऊन, वरील श्लोकात स्वच्छपणे सांगून टाकतो की सागराच्या नावाचा धर्म ज्याचा आहे (म्हणजेच हिंदी महासागर त्या अनुषंगाने हिंदुधर्म-तथा हिदुस्थान!) - कुठल्याहि प्रादेशिक भूमीकडे अंगुली निर्देश करण्याकरिता असा उल्लेख कुठल्याही भौगोलिक वाङमयात आढळत नाही-तो ज्याचा आहे त्याच्या पुढाकाराने युरोपमधील नव्हेत तर ख्रिश्चन व यावनी संस्कृतीचा खातमा केला जाईल. त्यांची सारी केन्द्रे ज्या ज्या राष्ट्रात विखुरलेली आहेत ती राष्ट्रेही पादाक्रांत केली जातील. इतर, कोणत्याही धर्मात ज्याप्रमाणे गुरुवार हा प्रार्थनेचा दिवस म्हणून पाळला जात नाही त्याचप्रमाणे कुंडलिनी शक्ति कुणाही बिगर हिंदूला ज्ञात नाही. हिंदूंचे ते खास शक्तिस्थान आहे, ते हिंदुच इजिप्त, तुर्कस्तान इत्यादी मध्यपूर्वेत असलेल्या सत्ताधाऱ्यांना दूर फेकून तिथे हिंदु संस्कृति केवळ नांदू लागेल असे नाही तर तिचा अम्मल सुखेनैव चालू राहील.

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वरील भाकितावर आणखी झगझगीत प्रकाश टाकणारे भाकीत नॉस्ट्राडेमसने शतक १०, श्लोक ९६ मध्ये प्रसिध्द केले आहे ते असे -' Religion of the name of sea will against the sect of Caliphs of the Moon vanquish. The deplorably obstinate sect shall br afraid of wounded by Alef and Alef.'

फ्रेंच द्रष्ट्या ज्योतिषवर्यानि केलेले वरील भविष्य फार महत्त्वाचे आहे. कारण, यात जास्तच स्पष्टपणे सांगितले आहे की समुद्राचे (तथा हिंदी महासागराचे) नाव असलेला देश - हिंदुस्थान - खलिफाच्या प्रशंसित पंथाचा नाश करील. वरच्या श्लोकातील २ ऱ्या ओळीतील Sect हा शब्द महत्त्वाचा व नॉस्ट्राडेमसच्या मार्मिक शब्दयोजनांचा निदर्शक आहे. त्या शब्दाचा एक अर्थ जसा 'पंथ' होऊ शकतो तसाच तो शब्द फ्रेंच भाषेत वापरला जातो तो 'श्रध्दा' या अर्थाने! या दृष्टीने या काव्यपंक्तीचा अर्थ लावावयाचा तर समुद्राचे नाव असलेल्यांची श्रध्दा तथा धर्म, हा सद्धर्म आहे तर खलिफा प्रशंसित धर्म ही केवळ अंधश्रध्दा आहे. या वाक्याचा आणखी स्पष्टार्थ करायचा तर नॉस्ट्राडेमसला हिंदू हा 'धर्म' तर इस्लामला तो अंधश्रध्दा म्हणून अभिप्रेत आहे. Obstinate हे विशेषण खलिफाच्या पंथाला लावून नॉस्ट्राडेमसने हेही आडपडदा न ठेवता सांगून टाकले आहे की, 'खलिफ-प्रशंसित पंथ अपरिवर्तनशील, अतिरेकी आहे!'

या पूर्वीच्या प्रकरणात 'शायरन' म्हणून आयातुल्ला खोमेनीबद्दल लिहितांना सध्या जगभर चालू असलेल्या रश्दींच्या 'सॅटॅनिक व्हर्सेस' या कादंबरीवरून उसळलेल्या सैतानी उद्रेकाचा उल्लेख केलाच आहे. त्याला आणखी दुजोरा देणारी बातमी नुकतीच वाचण्यात आली, तीही या संदर्भात बरेच काही सांगून जाते असे वाटते म्हणून येथे तिचा उल्लेख करतो - पॅरिसहून आलेली ही सत्यकथा आहे. प्रसिध्द फ्रेंच गायिका व्हेरोनिक सान्साँ, आपल्या कार्यक्रमात 'अल्ला' हे गीत सादर करीत असे. (म. गांधी ज्याप्रमाणे त्यांच्या रामनामात - 'ईश्वर अल्ला तेरे नाम' असे खादीचे ठिगळ लावून म्हणत त्याप्रमाणे!) परंतु, गीत - गायकाला ठार मारू अशी धमकी त्यांना देण्यात आल्यावर त्यांनी ते गीत न गाण्याचे ठरविले. नभोवाणीवरील एका मुलाखतीत ही माहिती देऊन पुढे स्पष्टीकरणही केले की, 'वास्तविक या गीतात इस्लामचा अवमान करणारे काहीही नाही, ती एक प्रार्थना आहे. पण 'ज्ञानलव दुर्विदग्धं ब्रह्मापि नरं न रंजयति।।' हे जास्त अनुभवसिध्द वाक्य कुणाच्या खिजगणतीत आहे?

मुस्लिम धर्माच्या तत्त्वांना खोमेनीसारखे धर्मांध त्यांना अभिप्रेत असलेला वेगळाच रंग देण्याचा प्रयत्न करीत असतात. त्यामुळे होते काय तर काही मुस्लिम मूळ ग्रंथ न वाचताच विनाकारण कडवे धर्मांध बनत चाललेले आहेत. मशिदीमध्ये ठिय्या मारून बसलेले मुल्ला - मौलवी नि इमाम आपापले राजकारण पुढे रेटण्याचे मनसुबे उभारण्यात मश्गूल झाले आहेत. भारतीय शिक्षण यंत्रणेतून इस्लाम विरोधी (हेही त्यांनीच ठरवायचे) सारे उल्लेख काढून टाकावेत, पाठ्यपुस्तकांचे शुध्दीकरण (!) केले

...(47)...

जावे अशी मागणी करायला सुरुवात झाली आहे. या सर्वांची परिणती कशात होईल हे सांगणे आतापर्यंतच्या अतिरेकी अनुभवावरून जाणता येण्यासारखे असले तरी ज्या वेगाने १९९९ चा झंझावात समीप येत आहे त्या वेगाशी सुसंगत असा अत्याचारांचा नेहमी उसळणारा डोंब लक्षात आला की हीच वावटळ आगामी तिसऱ्या महायुध्दाची नांदी ठरण्याची शक्यता नाकारता येणार नाही.

१७ व्या शतकात ज्याप्रमाणे मुसलमानांच्या अत्याचारांनी हिंदुस्तानांत मर्यादा गाठली, तेव्हा मूठभर मावळ्यांना एकत्र करून परिस्थितीशी मुकाबला करणे अपरिहार्य झाले.

तेव्हा बाल शिवरायांनी विजापूर सोडून पुण्याच्या आपल्या जहागिरीत राहायला सुरुवात केली व आपल्या सवंगड्यांसह करंगळीचे बोट कापून श्रीशंकरावर (रोहिडेश्वर?) रक्ताचा अभिषेक करून स्वराज्याची मुहूर्तमेढ रोवली. हाताशी असलेले सीमित मनुष्यबळ, युध्दमान शस्त्रांचा तुटवडा, अर्धपोटी जेवण, आणि एकंदर समाजावर मुसलमानी अंमलाची खोलवर रूजलेली दहशत व त्यामुळे रूळलेली अगतिकता यामुळे गनिमी काव्याने या सत्तेशी दोन हात करावे लागले. पारतंत्र्याचा एक अवश्यमेव भाग असा असतो की त्याविरुध्द प्रथम उठाव करणाराला नामोहरम करणे, घरच्यापेक्षा बाहेरचा सत्ताधारी आपलासा वाटणे! घरभेदीपणा सत्कर्माचा रंग घेतो. प्रत्येक कृतीला धर्मांधता म्हणण्यात येते, जातीयतेचा छाप मारला जातो. सूर्याजी पिसाळाची अवलाद उत्तम होऊन फंद - फितुरी वाढते - या सर्वांवर मात करून शिवरायांनी राजगडावर तोरण बांधून, राज्याभिषेक करविला तेव्हाच भूषण कवींनी त्यांचा गौरव केला तो या शब्दांनी - 'शिवाजी न होता तो सब की होती सुन्ता'. इतिहासाची पुनरावृत्ती होत असते असे म्हणतात त्यानुसार आजही शायरनच्या नेतृत्त्वाने हिंदुत्वाची द्वाही फिरवण्याची नेमकी वेळ आली आहे. शिवरायांनी अनुसरलेला मार्ग धर्मांधतेचा नव्हता तर 'स्वत्व' टिकविण्याचा होता. त्याकरिता प्राणांची बाजी लावून मराठमोळ्यांनी लढा दिला होता. ती स्फूर्ति नंतर १९ व्या शतकापर्यंत कार्यरत होती. मराठ्यांचा भगवा जरिपटका अटकेपार लागला, दिल्लीचे तक्त फोडून आपल्या शौर्याची मुद्रा भारतभर पसरलेल्या भारतीयावर उमटवली. एवढी मर्दुमकी असूनही दिल्लीच्या सिंहासनावर - तक्तावर - .शेवटपर्यंत 'मराठा' न बसविता, मोगल बादशाहीच चालू राहिली. हे विषयांतर एवढ्यासाठीच केले की हिंदूंची युध्दप्रविणता ते सत्ताधीश होण्याइतकी बलशाली असूनही, त्यांच्या विशिष्ट मानसिक ठेवणीनुसार ते आक्रमक सत्ताधारी केव्हाच झाले नाहीत हे स्पष्ट व्हावे!

भारतीय हिंदू हे निसर्गतः व त्यांना मिळालेल्या धार्मिक व अध्यात्मिक वारसानुसार प्रवृत्तीने सौम्य प्रकृतीचे आहेत, आक्रमक नाहीत. परंतु, या आधी उध्दृत केलेल्या नॉस्ट्राडेमसच्या शतक १, श्लोक ५० प्रमाणे, 'शायरन' हा हिंदू नेता अखिल हिंदुविश्वाला जागृति आणून स्वतःच्या वादळी व्यक्तिमत्वाने, आपल्या भूमि नि सागरी सामर्थ्याचे दर्शन घडविणार आहे. अजिंक्य हिंदुनेता ही आपली प्रतिमा सर्व

...(52)...

प्रारंभी जगाच्या क्षितीजावर उगवणार आहे. हा जो बदल घडणार आहे तो नॉस्ट्राडेमसच्या इच्छेने घडणार नसून नियतीच्या इच्छेने हा सारा बनाव घडणार आहे. त्यातून नवीन जे घडणार आहे ते म्हणजे हिंदुस्थान हा सर्वश्रेष्ठ देश होणार आहे. आज कित्येक शतके न दिसलेले, दृष्टिआड झालेले हिंदुंचे साम्राज्य अवतरणार आहे.

आजच्या विज्ञानयुगात अणुशास्त्राचा जो अभ्यास चालू आहे, व अणु-अस्त्रे बनविण्याची वा संग्रही ठेवण्याची जी चढाओढ सर्व जगभर चालू आहे त्यावरून आगामी युध्दाची भीषणता स्पष्ट होत आहे. संयुक्त राष्ट्रसंघातर्फे तज्ज्ञांनी केलेल्या अभ्यासानंतर जो अहवाल प्रसिध्द झाला आहे त्यावरून निःसंदिग्ध शब्दात प्रामुख्याने सांगितले आहे की, आगामी युध्द हे अणुयुध्द झाल्यास - आणि आज, त्या दृष्टीने जी पावले पडत आहेत त्यानुसार ३ हे महायुद्ध अणुयुध्दच होणार याबद्दल दुमत होण्यासारखेही नाही - प्रत्यक्ष परिणाम प्रचंड मनुष्यहानी, उद्ध्वस्त झालेले देश, भस्मसात झालेली मालमत्ता व शेती या दृष्यांनी दिसतील हे तर खरेच, पण त्याहीपेक्षा त्याचे जे अप्रत्यक्ष परिणाम प्रदीर्घ कालपर्यंत जाणवतील ते मात्र फारच भयंकर स्वरूपाचे असतील.

या अणुयुध्दाने जगातील हवामानात बदल होईल. ज्या गोलार्धातील शहरांवर अणुबाँब किंवा रॉकिट्स यांचा मारा होईल - आणि उत्तर गोलार्धातील मोठ्या शहरांवर असा वर्षाव होण्याचा संभव जास्त - त्या गोलार्धातील तपमान शून्य अंश सेल्शिअस् खाली जाईल. सूर्यप्रकाश पुरेसा मिळणार नाही. पाऊस कमी पडेल. त्यामुळे शेती, वनस्पती उगवण्या - उत्पन्न होण्यावर विपरित परिणाम होईल. ओझोनचा संरक्षक थर कमी होत आहे, अशी आजच आवई उठली आहे. तो संरक्षक थरही अणुयुध्दाने आणखी कमी होऊन अतिनील किरण रोखले जाण्याचे प्रमाण कमी होईल.

नॉस्ट्राडेमसला हे सर्व प्रलयंकारी दृष्य दिसत असूनही त्याने केलेल्या ग्रहगणिताच्या आधारे तो म्हणतो की, या तिसऱ्या महायुध्दात अनेक तथाकथित प्रगत देश बेचिराख होतील. तरी त्यातून मानववंश टिकून राहील; हिंदुस्थान - म्हणजे हिंदुराष्ट्र - आणि त्या देशात जन्मलेला द्रष्टा नेताच, सर्व जगाचा तारणहार जगज्जेता असेल!

भगवान् श्री रामकृष्ण परमहंस यांचे एक फ्रेंच भक्त रीनकोर्ट नामक लेखक आहेत. त्यांनी परमहंसांचा निर्वाणापूर्वी जे सांगितले ते श्री रामकृष्णांचे शब्द उद्धृत करून म्हटले आहे की रामकृष्णांची ती भविष्यवाणी नॉस्ट्राडेमसच्या भाकितांना पुष्टीच देते. भगवान रामकृष्ण परमहंस म्हणाले होते की त्यांचा 'पुढचा जन्म भारताच्या वायव्येला होईल' हेच दुसऱ्या भाषेत विशद करून सांगायचे तर परमहंस रशियांत हिंदु संत म्हणून पुनः जन्म घेतील, नि हिंदुत्वाचे पुनरुत्थापन होईल. 'शक-हूण' आदि जमातींप्रमाणे रशियाहि हिंदुत्ववादी झालेला दिसेल, त्या जीवनपद्धतीचा स्वीकार करील कारण या आकाशाखाली सर्वकश विचारस्वातंत्र्य असलेली दुसरी जीवनपद्धतीच नाही. रशिया,

...(74)...

हिंदु संस्कृति, धर्म, व त्यांचे राष्ट्रप्रेम याबद्दल, नॉस्ट्राडेमस स्वतः ज्यू वा ख्रिश्चन असूनहि, जे उत्कटतेने उद्‌गार काढतो, ते त्याला काही आंतरिक साक्षात्कार झाल्यामुळें काढीत असावा असे वाटण्याइतके खणखणीत आहेत. भारतांतील हिंदु हे खरे हिंदुस्तानचे रहिवासी, भारतांतील मुस्लिम हे घुसखोर तरी किंवा बाटगे मुसलमान, त्यामुळें त्यांना, नॉस्ट्राडेमस, राष्ट्रद्रोही. म्हणतो. हिंदु धर्माशिवाय हिंदुस्तान अशक्य, आणि हिंदुस्तानची हिंदु संस्कृतीहि अशक्यच! आगामी प्रलयंकारी युद्धांतून जगाला नवा प्रकाश देणारा जगज्जेता म्हणून हिंदूच नेता असेल याबद्दल 'नॉस्ट्राडेमस' ठाम आहे!

Enlightenment of True Knowledge

What do the Scriptures tell about Supreme God?

Prabhu - Swami - Ish - Ram - Khuda - Allah - Rab - Maalik/ Master - Sahib - Dev - Bhagwan - God - all these are power-denoting words, which are said and written in different languages.

Every living being appreciates the glory of "God" that there is some power who gives supreme happiness and removes sufferings. Who is He? What is He like? Where is He? How is He attained? This sign of interrogation has not been completely removed until now. This doubt will be completely cleared by this book.

The power which grants eyes to the blind, voice to the dumb, makes a deaf person hear from ears, gives son to a barren woman, makes a pauper wealthy, makes an ill-person healthy, whose sight if one obtains, then feels blissful; who is the Creator of all the brahmands, who is the giver of complete peace, Jagatguru (Guru of the universe) and omniscient, without whose orders even a leaf cannot move i.e. All-powerful, for whom nothing is impossible; He, who has these qualities, in reality, is called God (Prabhu, Swami, Ish, Ram, Bhagwan, Khuda, Allah, Rahim, Maalik, Rab etc.).

Here one thing particularly deserves consideration that the knowledge of any power is gained from some scripture only. Based on that very scripture, gurus guide their followers. Those scriptures (religious books) are - the four Vedas (Rigved, Samved, Yajurved, and Atharvaved), Shrimad bhagwat Gita, Shrimad bhagwat Sudhasagar, eighteen Purans, Mahabharat, Bible, Quran etc. These are certified Holy Scriptures. By the order of Supreme God Himself, Jyoti Niranjan (Kaal) secretly hid the four Vedas in the ocean by his breaths and at the time of churning of ocean for the first time, Shri Brahma ji obtained these four Vedas, which Brahma ji (the eldest son of Kshar Purush) read and whatever he could understand, based on that only, got the knowledge spread in the world by his descendents (sages). Supreme God had also given the fifth "Swasam" (Sukshm) Ved to Brahm (Kaal), which this Jyoti Niranjan

kept hidden with him and finished it.

After some time i.e. after one kalp (one thousand chaturyug) all the living beings of the three loks (Earth, Heaven, Nether world) are destroyed. Then by the order of Jyoti Niranjan (Kaal), Brahma, on the completion of his night (Brahma's night is of one thousand chaturyugas and same is the duration of the day), when the day begins, by influencing with Rajogun[1], starts the production of living beings in the three loks.

Then in the beginning of Satyug, Kaal (Brahm) himself again grants the same four Vedas to Brahma and then because of natural disasters, the knowledge of the Holy four Vedas ends. After that, then according to the time, he, by entering into other Rishis, makes them write again. Even then with time, after the natural disasters, changes are made in the Vedas by selfish people and the real knowledge is vanished from the world. That very Kaal (Brahm / Jyoti Niranjan), at the time of the battle of Mahabharat, by entering into Shri Krishna ji's body gave the concise description of all the four Vedas in the form of Shrimad bhagwat Gita and said that Arjun, I had imparted this very knowledge previously to sun. Sun had said to his son Vaivashvat i.e. Manu and Vaivashvat i.e. Manu had said to his son Ikshvaku. But, in the interim, this supreme knowledge had almost ended.

This Kaal (Brahm / Jyoti Niranjan) by entering into the body of Shri Vedvyas Rishi again got the four Vedas, Mahabharat, eighteen Purans, Shrimad bhagwat Gita, Shri Sudhasagar written (in Sanskrit language), which are available to everyone today. All these scriptures are supreme. Now the Kalyugi Rishis by translating these scriptures in Hindi have tried to add their viewpoints, which clearly appear wrong and do not match with the interpretation. All these scriptures were again written by Maharishi Vyas ji approximately 5300 (five thousand three hundred) years ago. At that time there was no Hindu religion, Christianity, Muslim religion, or Sikh religion etc. There used to be only Aryas who believed in Vedas. There used to be castes on the basis of occupation and there were only four castes (Kshatriya, Vaishya, Brahmin and Shudra).

[1] The effect of the feeling of having sex

One thing it proves is that all these scriptures are not for any particular religion or person. These are only for the welfare of the mankind. Secondly, this is proved that our ancestors were one, whose sanskars[1] were linked to each other.

"Who Delivered the Knowledge of Holy Gita Ji?"

The knowledge of Holy Gita ji was delivered at that time when the battle of Mahabharat was about to happen. Arjun had refused to fight. Why was the battle taking place? This battle cannot even be given the title of a religious battle (crusade) because it was a matter of division of wealth between two families. The division of property of Kauravs and Pandavs was not happening. Kauravs had even refused to give half of the kingdom to the Pandavs. God Shri Krishna ji went three times as a peace-messenger to intervene between the two sides. But both the sides were unrelentingly adamant. Shri Krishna ji also warned them of the catastrophic aftermaths of the war that who knows how many sisters will become widows and how many children will be orphaned. You will not gain anything, but heinous sin. No one knows who will die and who will live in the battle? When the third time Shri Krishna ji went for negotiation, both the sides showed the list of all the kings along with their armies on their sides, and said that these many kings are in our favour and these in ours. When Shri Krishna ji saw that both the sides are rigid and ready for the war, then Shri Krishna ji thought that there is one more trick; let me use that too today. Shri Krishna ji thought that may be Pandavs, because of being my relatives, are being adamant thinking that Shri Krishna ji is with us; we will certainly be victorious (because Shri Krishna ji's sister Subhadra was married to Shri Arjun ji). Shri Krishna ji said that on one side, there will be my entire army and on the other side, I. Besides this, I also pledge that I will not take up any arms. On hearing this announcement, the ground slipped from under Pandavs' feet. They felt that now our defeat is certain. Considering this, the five Pandavs went out of the assembly saying that let us think about it. After some time, they requested Shri Krishna ji to come out of the assembly. When Shri Krishna ji

[1] The interpersonal relationships of the previous and the future births

came out, the Pandavs said, "Oh Lord! Get us five villages; we don't want war. Our self-esteem will also be maintained and as per your wish, the war will also be averted."

Shri Krishna ji was very pleased with this decision of Pandavs and thought that bad time has been obviated. Shri Krishna ji returned to the assembly. There were only Kauravs and their allies left in the assembly. Shri Krishna ji said, "Duryodhan, the war has been averted. It was also my heartfelt desire. You may give five villages to Pandavs. They are saying that they do not want a war." Duryodhan said, "For Pandavs, there is not even land equivalent to a needle's tip. If they want it, they may come to the field of Kurukshetra for a battle." Shri Krishna becoming annoyed on this, said, "Duryodhan, you are not a human being, but a devil. On one hand is half kingdom, and on the other, just five villages. Follow my advice, give five villages." Duryodhan became agitated with Shri Krishna and ordered other warriors present in the assembly to arrest Shri Krishna and imprison him. On getting the order, the warriors surrounded Shri Krishna ji from all sides. Shri Krishna ji showed his 'Viraat' (huge) form; as a result of which, all the warriors and Kauravs hid under the chairs in fear, and their eyes were shut by the strong light of Shri Krishna's body. Shri Krishna ji left from there.

Let us ponder: - The evidence of the exhibition of the above-mentioned 'Viraat' form is available in 'Sankshipt Mahabharat', published from Gita Press Gorakhpur. While delivering the knowledge of Gita ji in the field of Kurukshetra, in Adhyay 11 Shlok 32, the God narrating the Holy Gita has said, "Arjun, I am an enlarged Kaal. I have appeared now to eat all the loks." Just think that Shri Krishna ji was already with Shri Arjun ji. If Shri Krishna ji had been delivering the knowledge of Holy Gita ji, then he would not have said that I have appeared now. Shri Krishna ji was not Kaal. Pleased by just a sight of him, human beings and animals (cow etc) used to come to Shri Krishna ji and obtain love. Without his audience, gopis used to leave eating and drinking. Therefore Kaal is some other power. He, by entering into Shri Krishna ji's body like a ghost, narrated the gist of the four Holy Vedas in the form of the knowledge of Shrimad bhagwat Gita ji. Kaal (Brahm) has one thousand arms. Shri

Krishna ji was an incarnation of Shri Vishnu ji, who has four arms. Then in Adhyay 11, Shlok 21 and 46, Arjun is saying, "Oh Lord! You are even eating the sages, gods and siddhs (endowed with supernatural powers), who are praising you only by reciting mantras from the Holy Vedas and are praying for the protection of their lives. Some are hanging in your jaws and some are going into your mouth. Oh Sahasrbaahu i.e. God with thousand arms! You please come in that same chaturbhuj (with four arms) form of yours. I am unable to stay composed after seeing your dreadful appearance."

In Adhyay 11 Shlok 47, Kaal, the God narrating Holy Gita ji, is saying, "Oh Arjun! This is my real 'Kaal' appearance, which nobody has seen before you."

One fact that has been proved from the aforesaid explanation is that in Kaurav's assembly, Shri Krishna ji had shown the 'Viraat' (huge) form and here in the battlefield, Kaal (by entering into Shri Krishna ji's body like a ghost) had shown his 'Viraat' form. Otherwise, he would not have said that nobody has seen this 'Viraat' form before, except you, because Shri Krishna ji had already shown his 'Viraat' form in Kaurav's assembly.

Secondly, this has been proved that the narrator of Holy Gita ji is Kaal (Brahm / Jyoti Niranjan), and not Shri Krishna ji because Shri Krishna never said before that I am Kaal and never said afterwards that I am Kaal. Shri Krishna ji can not be Kaal; men and women from far-off places used to long for a sight of his.

Note: - What is 'Viraat' form?

Viraat form: - If, during daytime or in a moonlit night, when your body's shadow is small, nearly the size of your body or slightly bigger, you gaze at the area of the chest of that shadow for two minutes, even if your eyes water, and then look at the sky ahead; you will see your own 'Viraat' form which will be white in colour and touching the sky. Likewise, every human being has his 'Viraat' form. But those, whose power of bhakti (worship) is more, their light becomes equally stronger.

Similarly, Shri Krishna ji was also equipped with supernatural powers because of the power of previous bhakti. He also dis-

played his 'Viraat' form by his supernatural power, which was less effulgent than the effulgent body (Viraat) of Kaal.

The third thing that has been proved is that God, who is the narrator of Holy Gita ji, is sahasrbaahu i.e. he possesses thousand arms, whereas Shri Krishna ji is an incarnation of Shri Vishnu ji who has four arms. Shri Vishnu ji possesses 16 kalaas (skills/art); whereas, Shri Jyoti Niranjan/ Kaal God, is equipped with thousand kalaas. For instance, one bulb is of 60 watt, one bulb of 100 watt, and another bulb is of 1000 watt. Every bulb has light, but there is a lot of difference. Similarly, the powers of both the gods and the brightness of their 'Viraat' forms were different.

Prior to acquiring this Tatvgyan (true spiritual knowledge), this Das (Rampal Das) used to question the Mahatma ji who used to explain the knowledge of Gita ji, that previously Shri Krishna ji had gone three times as a peace-messenger and had said that it is a heinous sin to fight, but when Shri Arjun ji himself while refusing to fight, said, "Oh Devkinandan, I do not want to fight. Foreseeing the destruction of the near and dear ones, relatives and of soldiers standing in front of me, I have firmly decided that even if I get the kingdom of the three loks (worlds), I will not fight. Rather I wish that Duryodhan and others may kill, the unarmed me, with arrows, so that my death can prevent the destruction resulting from the war. Oh Shri Krishna! I consider subsisting by eating begged food, better than fighting. Oh Krishna! By killing near and dear ones, we will only incur sin. My mind has stopped working. You are our Guru; I am your disciple. Suggest me whatever is in our favour. But I do not believe that any suggestion of yours will be able to persuade me to fight. In other words, I will not fight." (Evidence - Holy Gita ji, Adhyay 1 Shlok 31 to 39, 46, and Adhyay 2 Shlok 5 to 8.)

Then Kaal, entered in Shri Krishna ji's body, is repeatedly saying, "Arjun, don't be a coward; fight! Either you will die in war and go to heaven, or will win the war and rule the Earth." By saying all this, Kaal (Brahm) caused terrible destruction. To date, no saint - mahatma or a civilized person can be found with such a bad character.

Then those foolish guruji (quack) used to say that Arjun was relinquishing the moral duty of a Kshatriya[1]. This would have caused damage to Kshatriyatv[2] (status of a Kshatriya) and destruction of bravery forever. Shri Krishna ji had caused this battle of Mahabharat to make Arjun fulfil Kshatriya Dharm (religious and social obligation of a Kshatriya). Earlier, I used to remain silent after listening to this foolish story of theirs, because I was myself ignorant.

Please ponder again: - God Shri Krishna ji was himself a Kshatriya. After the assassination of Kans, Shri Agrasen ji had handed over the reins of Mathura to his grandson Shri Krishna ji. One day, Narad ji told Shri Krishna ji that a demon king 'Muchkand', who possesses supernatural powers, is sleeping in a nearby cave. He sleeps for six months and remains awake for next six months. While awake, he keeps fighting for six months and during the six months, when he is asleep, if anyone disturbs his sleep, then his eyes emit fire arrows and the person in front of him dies immediately. You beware! After saying this, Narad ji left.

After some time, on seeing Shri Krishna sitting on the throne of Mathura at such a small age, a king named Kalyavan, attacked Mathura with his army of eighteen crore soldiers. Shri Krishna ji saw that his enemy has a very large army and thought that God knows how many soldiers will loose their lives; why not get Kalyavan killed by Muchkand. On planning this, God Shri Krishna ji challenged Kalyavan for a fight and leaving the battle, ran away (forgetting Kshatriya Dharm and considering it essential to avert the destruction). He entered into the cave in which Muchkand was sleeping. Putting his pitambar (yellow cloth) over Muchkand's body, Shri Krishna ji went deeper into the cave and hid there. Following him, Kalyavan also entered the cave. Considering Muchkand to be Shri Krishna, Kalyavan held Muchkand's foot and twisted it, and said, "Coward, I won't leave you hiding here." Muchkand's sleep got disturbed because of pain, fire arrows came out of his eyes and Kalyavan got killed. Kalyavan's minister and soldiers took the body of their king and returned, because in a war, the death of the king

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[1] Member of a royal /warrior Hindu caste.

[2] Status of a Kshatriya

was considered the defeat of the army. While leaving, they said, "We will appoint a new king and soon return, and Shri Krishna, we won't leave you."

Shri Krishna ji called his Chief Engineer, Shri Vishwakarma ji, and said, "Find a place, which is surrounded by sea on its three sides, and has only one way (gate). Construct a Dwarika (having one gate) city there as soon as possible. We will soon depart from here. These foolish people will not let us live here in peace." Shri Krishna ji was such a noble soul and anti-war that he averted battle on the cost of his Kshatriyatv. Can the same Shri Krishna ji then give an evil advice to fight to his dear friend and relative? Never. Jyoti Niranjan by entering like a ghost into Shri Krishna ji's body had got all these evil deeds done. Other examples -

Shri Vishnu ji himself had incarnated in the form of Shri Krishna ji. Once, Shri Bhrigu Rishi (sage) kicked in the chest of God Vishnu ji (Shri Krishna ji) who was sitting comfortably. Shri Vishnu ji caressed Shri Bhrigu Rishi ji's foot and said, "Oh Rishiwar! I hope your soft foot did not get hurt because my chest is like a hard rock." Had Shri Vishnu ji (Shri Krishna ji) been a war-lover, he would have cut Shri Bhrigu Rishi ji into infinite pieces with his sudarshan chakra[1].

The reality is that God Kaal, who is the master of twenty-one brahmands, has pledged that he will not appear before any one in his manifested bodily form (in his actual human-like visible form). He only by assuming an immaterial body entering into Shri Krishna ji's body like a ghost gave the knowledge of Gita (the essence of Vedas) correctly, but left no shortcomings in making conjectures to cause the war. Who is Kaal (Brahm)? To know about this, read "Creation of Nature" in the book "Gyan Ganga".

Until the battle of Mahabharat ended, Jyoti Niranjan (Kaal / Brahm / Kshar Purush) remained in the body of Shri Krishna ji, and made Yudhishthir lie, that say that Ashwatthama has died; he got Bheem's grandson and Ghatotkachh's son Shri Barbreek alias Babru Bhan's head cut off and himself lifted the wheel of the chariot as a

[1] Name of a circular weapon

weapon. All this turmoil was caused by Kaal only, and not by God Shri Krishna ji. As soon as the battle of Mahabharat ended, Kaal came out of Shri Krishna ji's body.

Shri Krishna ji installed Shri Yudhishthir on the royal throne of Indraprasth and planned to leave for Dwarika. Then Arjun and others requested him, "Oh Shri Krishna ji! You are our revered Gurudev; deliver a spiritual discourse (satsang) to us before leaving, so that we may follow your true words for our welfare.

Shri Krishna ji accepted this request and fixed a date, time and place. On the fixed date, Shri Arjun said to God Shri Krishna ji, "Lord! Deliver that very knowledge of Gita ji, in its entirety, today, as I have forgotten it because of mental aberration." Then Shri Krishna ji said, "Oh Arjun! You definitely are very devotionless. Your memory is not good. Why did you forget such a sacred knowledge?" Then he himself said that now I cannot say that entire knowledge of Gita i.e. I don't know it. He said, "At that time I had said it by being connected with God (yog-yukt[1])."

It is a matter of consideration that if God Shri Krishna ji had got connected with God during the war, then it would not have been difficult to connect with God during peacetime. Whereas, years later, Shri Vyas ji wrote that very knowledge of Holy Gita ji in its entirety. At that time, that Brahm (Kaal / Jyoti Niranjan) entered into Shri Vyas Ji's body and got the Holy Shrimad bhagwat Gita Ji written down, which is now in your hands.

For reference: Sankshipt (concise) Mahabharat, page no. 667 and page no 1531 of the old book: -

Na shakyaM tanmya bhooyasttha vaktumsheshatH||

ParM hi Brahm kathitM yogyukten tanmya|

(Mahabharat, Aashrv**0 1612-13)**

God said - 'Repeating all that again in that very form is not possible for me now. At that time, I had explained the ParmatavTatv (reality about God) by being connected with God (*yog-yukt*).'

Extract from Sankshipt Mahabharat, Part Two, Page no. 1531:

[1] Connection with God

('Shri Krishna's enquiring about Gita from Arjun; Sidh Maharishi Vaishampayan and Kashyap's dialogue') - Pandunandan Arjun was very happy in the company of Shri Krishna. He once glanced at that captivating assembly and said these words to God - 'Devkinandan! At the time of war, I became conscious of your magnificence and witnessed the sight of your Godly form; however, Keshav! The knowledge, which you had affectionately imparted to me earlier, I have forgotten all that now because of mental aberration. An eager desire continually arises in my heart to hear those subjects. Here, you are soon going to leave for Dwarika. Hence, please narrate all those subjects again to me.

Vaishampayan Ji says - On Arjun's saying this, the greatest of the orators, highly glorious God Shri Krishna embraced him and answered this.

Shri Krishna said - Arjun! At that time, I had made you hear the most secretive subject and had introduced my *swaroopbhoot dharm sanatan PurushottamTatv* (the immemorial religion and the reality of myself and the Supreme God form) and (exhibiting dark-bright state) had also described the eternal loks/worlds. But the fact that you have not remembered that *updesh* (spiritual instruction) because of your foolishness, I feel very sorry to learn this. It does not seem possible to recall all those things fully now. Pandunandan! You are certainly very devotionless. Your memory does not seem to be efficient. Now, it is difficult for me to repeat that *updesh* in its entirety, because at that time, I had explained the *ParmatamTatv* (the reality about God) by being connected with God (*yog-yukt*). (For more information, read - 'Sankshipt Mahabharat, Part Two')

Please think: - It has been proved from the above-mentioned excerpts of Mahabharat, excerpts of Shri Vishnu Puran and excerpts of Shrimadbhgwad Gita ji that Shri Krishna ji did not narrate the knowledge of Shrimad bhagwat Gita; it was narrated by Kaal-form Brahm (Jyoti Niranjan) i.e. MahaVishnu had delivered it by entering like a ghost into the body of Shri Krishna ji.

Other evidence: - 1. Shri Vishnu Puran (published from Gita Press Gorakhpur) Part- 4, Second Adhyay, Shlok 26 on page 233 - Vishnu ji (MahaVishnu i.e. Kaal-form Brahm), at the time of the fight between the demi-gods and the demons, accepting the request of the demi-gods said, "I, by entering into the body of royal sage

Shashaad's son Puranjay for some time, will destroy the demons."

2. Shri Vishnu Puran (published from Gita Press Gorakhpur) Part- 4, Third Adhyay, Shlok 6 on page 242, Shri Vishnu ji, while taking the side of Naags in the fight between Gandharvs and Naags, said, "I (MahaVishnu i.e. Kaal-form Brahm) by entering into the body of Mandhata's son Purukuts, will destroy all of those evil Gandharvs."

Other evidence: - After some time, Shri Yudhishthir Ji started having nightmares. When he asked the reason and solution from Shri Krishna Ji, he was told, "The sins you have committed during the war, the crime of that homicide is causing you distress. Perform a yagya[1] for this." On hearing this from Shri Krishna Ji, Shri Arjun became very upset and thought in his mind that God Shri Krishna Ji while narrating Holy Gita was saying that Arjun, you will not incur any sin; you may fight (Holy Gita, Adhyay 2 Shlok 37-38). Even if you die in war, you will enjoy the pleasures of heaven; otherwise, on winning the war, you will enjoy the kingdom of Earth. Arjun thought that the solution, which Shri Krishna Ji has told for the removal of misery, will involve an expenditure of crores of rupees. As a result of which, elder brother's suffering will be dispelled. If I will argue with Shri Krishna Ji that while giving the knowledge of Gita Ji, you were saying that you will not incur sin, now you are saying contrary to this, then my elder brother might think that seeing the expenditure of crores of rupees, Arjun has become agitated and is not happy with the removal of my suffering. Therefore, considering it appropriate to remain silent, he happily gave consent that we will do as you say. Shri Krishna Ji fixed the date for that yagya. That yagya also became successful only when Shri Sudarshan Swapach had food.

After some time, the whole Yadav community perished as a result of Rishi Durvasa Ji's curse and a hunter (who was the soul of Sugreev's brother, Baali, in Tretayug) shot a poisoned arrow in the sole of Shri Krishna's foot. On the arrival of the five Pandavs on the incident site, Shri Krishna Ji said, "You are my disciples and I am also your religious Guru. Therefore, listen to my last order. One is that Arjun, you may take all the women of Dwarika to Indraprasth

[1] Sacrificial ceremony

(Delhi) because there is no man left here; and second, you all Pandavs may abandon your kingdom and by meditating in Himalayas may mortify your bodies there. Because you have the terrifying sins of the murders you committed during the war of Mahabharat on your head." At that time, Arjun could not stop himself and said, "Lord! Although you are in such a state that I should not say such things, but Lord, if today, my doubt is not cleared then I will not even be able to die in peace. I will keep crying for the rest of my life." Shri Krishna Ji said, "Ask whatever you want to ask, these are my final moments." Shri Arjun, with tears in his eyes, said, "Lord, please don't mind. When you had given the knowledge of Holy Gita Ji, at that time, I was refusing to fight. You had said that Arjun, you have the best of both worlds; if you die in war, you will go to heaven and if you are victorios, you will rule the Earth and you will not incur any sin. We fought the battle under your very guidance and according to your orders. (Evidence: Holy Gita Adhyay 2 Shlok 37-38). Oh Lord! We do not have the best of either world. Neither did we die in the war and attain heaven, and now, you are ordering us to abandon the kingdom, so, nor are we able to enjoy the kingdom of Earth. What interest did you have in doing this deceitful act?" On hearing these words from Arjun's mouth, Yudhishthir Ji said, "Arjun, at this moment when God is counting his last breaths, your ill-natured behaviour is not justified."

Shri Krishna Ji said, "Arjun, today I am in my final state. You are very dear to me; today I will tell the truth that there is another villainous power which kept us operating like a machine; I don't know what I said in Gita. But whatever I am saying now is in your benefit." Saying these words with tears in his eyes, Shri Krishna Ji passed away. It has been proved from the above-mentioned decription that Shri Krishna Ji did not speak the knowledge of Gita Ji. It has been spoken by Brahm (Jyoti Niranjan / Kaal), who is the master of twenty-one brahmands. Who is Kaal (Brahm)? To know this, please read 'Creation of Nature' in this very book "Gyan Ganga,".

After performing the last rites of Shri Krishna along with all the Yadavs, the four Pandav brothers, left Arjun and returned to

Indraprastha (Delhi). Subsequently, Arjun was bringing Dwarika's women along with him. On the way, wild people looted all the gopis (women of Dwarika) and abducted a few and beat Arjun. Arjun had the same 'Gandeev' bow in his hand, with which he had committed infinite killings in the Mahabharat war. Even that did not work. Then Arjun said, "This Shri Krishna was actually a liar and a deceitful person. When he had to make me commit sin in the war, he granted me power. I used to knock down hundreds of warriors with one arrow, and today he has snatched that power away; I am standing here helplessly while being beaten." In this very matter, Purna Brahm God Kabir (KavirDev) says that Shri Krishna Ji was not a fraud or a liar. Kaal (Jyoti Niranjan) is commiting all these wrongdoings. Until this soul comes in the refuge of God Kabir (SatPurush) by means of a Complete Saint (Tatvdarshi), Kaal will keep on inflicting atrocities like this. One gains full information through Tatvgyan (True spiritual knowledge). Therefore, who is Kaal? To know this, please read 'Creation of Nature' in this very book "Gyan Ganga".

Special Consideration: It has been proved from the above-mentioned evidence that the knowledge of Shrimad bhagwat Gita was not narrated by Shri Krishna, rather it was spoken by Brahm (Kaal i.e. Jyoti Niranjan) by entering like a ghost into Shri Krishna Ji's body.

Essence of Shrimad Bhagavat Gita

The soul has been engaged in the search of God for ages. Like, a thirsty person craves for water. The soul after separating from God is experiencing great suffering. The happiness which was in Purna Brahm's (SatPurush's) Satlok (Ritdhaam), that happiness is not present here in Kaal (Brahm) God's lok, whether someone is a millionaire or the lord of the Earth (King of the whole Earth), or lord of the gods (the King of heaven, Indra), or is the lord of the three worlds (Trilokpati)- Shri Brahma, Shri Vishnu and Shri Shiv. Because birth, death and the result of the performed deed has to be borne here (Evidence: Gita Adhyay 2 Shlok 12, Adhyay 4 Shlok 5). Therefore, God (Kaal God), who is the giver of the knowledge of Holy Shrimad bhagwat Gita, has said in Adhyay 15 Shlok 1 to 4 and

Adhyay 18 Shlok 62 that Arjun, go in the refuge of that God in every respect. By only His grace you will attain supreme peace and Satlok (Shaasvatam Sthanm - Eternal Place). I (the giver of knowledge of Gita) do not know the Tatvgyan (true spiritual knowledge) and the path of bhakti of that Supreme God. To know about that Tatvgyan, go to Tatvdarshi saints, prostrate before them in reverence and ask them politely; then those Tatvdrshta Saints will tell you the Tatvgyan of the Supreme God. Then wholeheartedly follow the path of bhakti directed by them (Evidence: Gita Adhyay 4 Shlok 34). Describing the identity of a Tatvdarshi saint in Gita Adhyay 15 Shlok 1, he has said that this world is like an upside-down hanging tree, which has roots above and the branches below. He who knows about this world-like tree is a Tatvdarshi Saint. In Gita Adhyay 15 Shlok 2 to 4, he has said that, that world-like tree has the branches in the form of the three gunas (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv), which are extended in the three loks (Heaven, Nether World and Earth) above and below. I will not be able to tell about that upside-down hanging tree of the world i.e. about the creation of nature in this knowledge of Gita Ji. Here in this discussion (knowledge of Gita), the knowledge which I am telling you is not complete knowledge. For that, he has given indication in Gita Adhyay 4 Shlok 34, in which he has said that for complete knowledge (Tatv Gyan) go to Tatvdarshi saints; only they will tell. I do not have full knowledge. Kaal has said in Gita Adhyay 15 Shlok 4 that after finding a Tatvdarshi saint, one should search for that Param Pad Parmeshwar (Supreme state of the Supreme God, about whom he has mentioned in Gita Adhyay 18 Shlok 62). Having gone where, a worshipper does not return again i.e. attains complete salvation. The Supreme God from whom the upside-down tree of world has extended; meaning is that the Supreme God who has created all the brahmands. And I (the giver of the knowledge of Gita, Brahm) am also in the refuge of that same Aadi Purush[1] Parmeshwar i.e. Supreme God. By doing His sadhna, one attains Anaadi Moksh / Eternal Salvation (complete liberation).

Only he is a Tatvdarshi saint who gives full information about

[1] Primordial God

the root above, the three gunas-(Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji)-like branches below, the trunk and the bigger branch. (Please see the picture of the upside-down hanging world-like tree.)

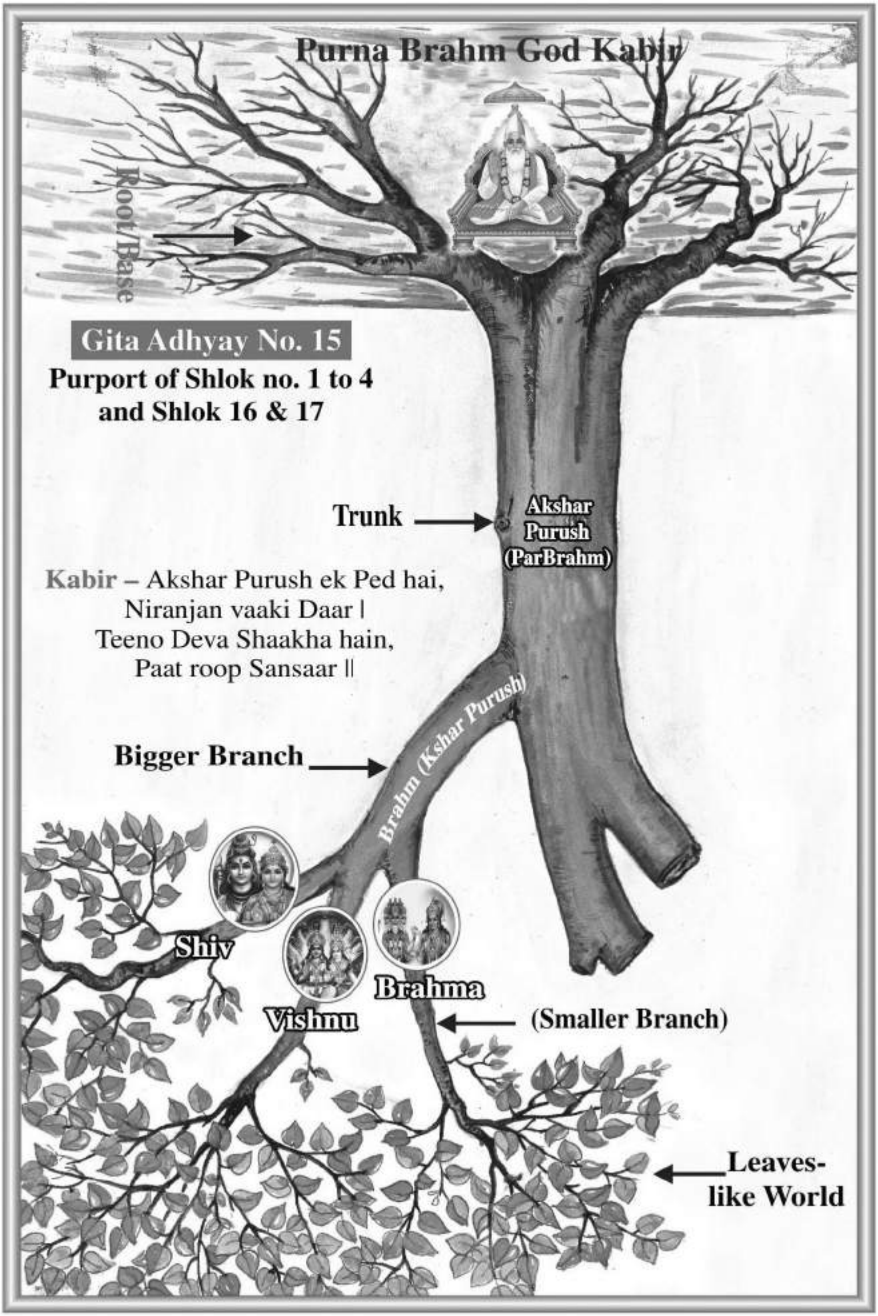
Supreme God KavirDev (God Kabir) has Himself given the complete knowledge (Tatvgyan) of the nature created by Him by playing the role of a Tatvdarshi Saint through (KavirgirbhiH) Kabir Vaani/Kabir Speech (Evidence in Rigved Mandal 9 Sukt 96 Mantra 16 to 20 and Rigved Mandal 10 Sukt 90 Mantra 1 to 5 and Atharvaved Kaand 4 Anuvaak 1 Mantra 1 to 7)

Kabir, Akshar Purush ek ped hai, Jyoti Niranjan vaaki daar|
Teeno deva shaakha hain, paat roop sansaar ||

In Holy Gita Ji also there is description of three Gods (1. Kshar Purush i.e. Brahm, 2. Akshar Purush i.e. ParBrahm and 3. Param Akshar Brahm i.e. Purna Brahm). Evidence is in Gita Adhyay 15 Shlok 16-17 and in Adhyay 8 Shlok 3, which is an answer to Adhyay 8 Shlok 1 that He is Param Akshar Brahm, and one more evidence of the three Gods is Gita Adhyay 7 Shlok 25, in which Kaal (Brahm), the giver of the knowledge of Gita, has said about himself that I am unmanifested/invisible. This is the First Unmanifested God. Then in Gita Adhyay 8 Shlok 18, he has said that this world has originated from the unmanifested (ParBrahm) during the daytime. Then at night, vanishes into him only. This is Second Unmanifested. Kaal (Brahm) has said in Adhyay 8 Shlok 20 that apart from that unmanifested (ParBrahm), He who is another unmanifested (Purna Brahm), that <u>Param Divya Purush</u>[1], even after the destruction of all the living beings, does not get destroyed. This is the Third Unmanifested. This very evidence is also in Gita Adhyay 2 Shlok 17 that know that God to be imperishable, whom nobody is capable of destroying. God, the giver of the knowledge of Gita (Brahm), has said about himself in Adhyay 4 Shlok 5 and Adhyay 2 Shlok 12 that I am in birth and death i.e. I am perishable.

The base (root) of the above-mentioned world-like tree is Param Akshar Purush i.e. Purna Brahm KavirDev (God Kabir). This

[1] Supreme Divine God



Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below

only is called the Third Unmanifested God. The whole tree receives nutrition from the root of the tree. Therefore it is said in Gita Adhyay 15 Shlok 17 that in reality, Parmatma (God) is someone else other than Kshar Purush i.e. Brahm and Akshar Purush i.e. ParBrahm; who entering into the three (loks) worlds, nurtures and sustains everyone. He only is Imperishable/eternal in reality.

1. The meaning of Kshar is Perishable, because Brahm, the narrator of the knowledge of Gita, has himself said that Arjun you and I are in birth and death. (Evidence in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5.)

2. The meaning of Akshar is Imperishable. Here even ParBrahm has been called as permanent i.e. imperishable, but in reality even he is not imperishable. He is long-lasting; for example, there is a cup of porcelain, which is white in colour and is used for drinking tea. It breaks as soon as it falls. Consider this to be the state of Brahm (Kaal i.e. Kshar Brahm). Second cup is of steel. It appears to be more durable (imperishable) than the cup of porcelain, but it also rusts and gets destroyed, though it may take a long time. Therefore, in reality, even this is not imperishable. The third cup is of gold. The metal 'gold' is actually imperishable, which does not get destroyed.

Like, ParBrahm (Akshar Purush) is also called Imperishable, but in reality Imperishable is someone else other than these two; therefore, Akshar Purush is also not Imperishable. Reason - After the death of seven Rajgun Brahma, there is death of one Satgun Vishnu. After the death of seven Satgun Vishnu, there is death of one Tamogun Shiv. When Tamogun Shiv has died seventy thousand times, then there is death of one Kshar Purush (Brahm). This is one yug of ParBrahm (Akshar Purush). One thousand such yugas make one day of ParBrahm and the night is of the same duration. Thirty days-nights make one month, twelve months make a year and ParBrahm's (Akshar Purush) age is 100 years. Then this ParBrahm and all the brahmands, which are below Satlok, become destroyed. After some time, Purna Brahm i.e. Param Akshar Brahm creates all the lower brahmands (loks of Brahm and ParBrahm). In this way, we have to understand this Tatvgyan. But Param Akshar Purush i.e.

Purna Brahm (SatPurush) and along with His Satlok (Ritdhaam), the upper Alakh lok, Agam lok and Anami lok never get destroyed.

Therefore in Gita Adhyay 15 Shlok 17, it is said that in reality the Supreme God i.e. Purushottam is, however, someone else other than than Brahm (Kshar Purush) and ParBrahm (Akshar Purush), who is Purna Brahm (Param Akshar Purush). He only is Imperishable/Eternal, in reality. He only, the nurturer and sustainer of all, is the root-like Supreme God of the world-like tree. The part of the tree which is visible immediately above the ground is called trunk. Consider it to be Akshar Purush (ParBrahm). The trunk also receives nutrition from the base (root). Then beyond the trunk there are many branches of the tree. Of them, one bigger branch is Brahm (Kshar Purush). This also receives nutrition from the base (root) i.e. Param Akshar Purush / Purna Brahm. Consider that bigger branch (Kshar Purush / Brahm) to have three gunas-(Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv)-like smaller branches. These also obtain nutrition from the root (Param Akshar Purush i.e. Purna Brahm) only. The other living beings in the form of leaves are dependant on these three smaller branches. They also, in reality, obtain nutrition from the root (Param Akshar Purush i.e. Purna Brahm) only. Therefore it has been proved that Purna Parmatma (Supreme God) only is worthy of being worshipped by everyone. This can also not be said that in supplying the nutrition to the leaves, the trunk, bigger branch and the smaller branches do not have any contribution. Therefore all are respectable, but worshippable is only the base (root). There is a difference between worship and respect. For example, a wife, who is loyal to her husband, shows respect to everyone; like, to elder brother-in-law like an elder brother, to younger brother-in-law like a younger brother, but only worships her husband; which means that the feelings a loyal wife has for her husband, she can not have for another man.

Second example: - Once, Haryana state was hit by flood. At that time, a loss of 600 crore rupees was incurred. The Haryana government could not compensate the loss because the budget of the Haryana government for the whole year was only 900 crore rupees. The Prime Minister of the country had compensated for it.

The distribution of those six hundred crore rupees was done by the officials and workers of the Haryana government. Those who receive aid, who are ignorant, they consider the distributers only to be the giver of the aid. They keep expecting other aid as well from them in future. They keep worshipping (bribing etc) them alone. But those who are educated, they know how much contribution these workers have. They show respect to them, but do not worship (bribe) them. Nor do they expect accomplishment of any other task by them.

After the distribution of the flood relief money, the minister of the state visited that place. He said that I gave ten lakh rupees to your area and read names from the list of that same village. 1. Gave ten thousand rupees to Ramavtar ……. etc. Then the Chief Minister of the state visited that same village. He also read the same list and said that I gave ten lakh rupees to your village. 1. Gave ten thousand rupees to Ramavtar……..etc. The Prime Minister of the country came in the same village. He also said that I gave ten lakh rupees to your village and read the same list, in which it was written 1. Gave ten thousand rupees to Ramavtar. Ramavtar is saying all these are lying. The Registrar gave me the money. That ignorant Ramavtar, out of ignorance, by only worshipping the Registrar of the village, wishes his all other tasks to get accomplished. Those who are educated, they understand that had the Prime Minister not given the aid, the chief minister, minister and the registrar could not give anything. If the chief minister had distributed money from his relief fund, he would have been able to give only hundred rupees each with difficulty to those affected by flood, which would have been nominal. In this way, a wise man understands what capability one has, and based on that only, has faith in them. Nobody is unrespectable, but for the sake of worship he makes a selection discreetly. Similarly, in Gita Adhyay 2 Shlok 46, it has been said that Arjun, after attainment of a very large reservoir of water (whose water will not end even if it does not rain for ten years), the faith which is left in a small reservoir of water (whose water ends if it does not rain for a year); after becoming aquainted with the knowledge of the benefit obtained from Supreme God, you will have same faith left in the other gods. That small reservoir of water does not

appear bad, but we know its capacity, that it is a makeshift.

In Gita Adhyay 7 Shlok 12 to 15, he has said that whatever is happening from the three gunas (like, production of living beings from Rajgun-Brahma, preservation from Satgun-Vishnu and destruction from Tamgun-Shiv), I (Brahm/Kaal) only am the main cause of it. Those worshippers who worship the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv), they, with demoniac nature, the lowest among men, the evil-doers, fools, do not even worship me, Brahm. Then has called his (bhakti) worship as very bad/inferior (anuttamam) in Gita Adhyay 7 Shlok 18. That is why, he has said in Gita Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62 that only by doing (bhakti) worship of the Supreme God, full benefit - complete salvation is attained, which is scripture-based bhakti. And the worship of the other gods as deity, because of being against the scriptures, is useless (evidence in Gita Adhyay 16 Shlok 23-24).

For example, bringing a mango plant from a nursery we dig a hole in the ground and plant its roots in it. Then when we will water (worship) the roots, the plant will grow and become a tree. Then the branches will bear fruits. If someone will plant the branches in the ground and keeping the roots above will water the plant, then plant will die (Please see the picture of an upright planted and upside-down planted plant of bhakti in this book on page no. 278-279).

The meaning is that if a worshipper does sadhna (worship) of Supreme God (root) regarding Him as the deity, then the trio, Brahma, Vishnu and Shiv (smaller branches), only will provide its result to him. Because these gods give the result of the actions performed as it is.

If you have to attain a job in a company, then you have to worship the owner of the company (factory). You have to request him through an application form to attain a job. One does service (worship) of the owner only. Like, whatever task is given to that servant he does it during his working hours. This is worship (service) of the owner. The wages of the service (worship) are given by another servant (worker or an officer) of that owner. Like, a shift officer based on the attendance calculates the wages (the reward of

the work done) and sends it to the cashier. From there that servant receives the reward of his service (worship). Shift officer and the cashier only give the work done. They can not make any changes in it. Neither can they give a Rupee extra, nor can deduct it. If that servant (worshipper) of the owner of the company does service (worship) of the owner with honesty, then that owner only increases the wages of that servant and as an adjunct gives extra money as a reward. If someone giving up the service (worship) of the owner, starts doing service (worship) of other officers, then he stops getting the reward of money from the owner. Because of which that fool becomes poor. The officers can not remunerate him equally. Because of getting very less facilities compared to those given by the factory owner that servant of the other officers, i.e. a person who relinquishing one master worships others, becomes highly distressed.

Please understand the knowledge of Holy Shrimad bhagwat Gita Ji on the basis of Tatvgyan in this manner.

By abandoning the worship of Purna Brahm, the Master of the lineage and by doing the worship of other gods, a worshipper does not obtain full benefit and the worshipper even while doing sadhna (worship) keeps experiencing intense sufferings.

Therefore in Holy Gita Adhyay 7 Shlok 12 to 15 and 20 to 23, Brahm has called the worshippers of the three gunas i.e. the three gods (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv Ji) to be of demoniac nature, the lowest among men and evil-doers that they do not worship (serve) me (Brahm / Kshar Purush i.e. the shift officer of the factory owner). Meaning is that those who worship the three gods and other gods (who serve the cashier), they have been called as fools and demons with demoniac nature. Like, a person whose means of earnings is low, he surely does some manipulation. Sometimes resorts to deceitful ways like theft or adulteration. As a result of which, he is rejected by the society and becomes poor. Likewise, by worshipping the three gods (Shri Brahma Ji, Vishnu Ji and Shiv Ji) and the other gods, one does not attain full benefit. Because of which the worshipper continues to lie and deceive and do other wrongdoings. Then he has to also bear the punishment of sinful acts. Therefore Brahm i.e. Kshar Purush (shift officer) is saying that these

foolish worshippers do not even worship (service) me. I can give more wages (money for work done) than these Brahma, Vishnu and Shiv. Then, he has mentioned in Gita Adhyay 7 Shlok 18 that my worship (service) is also not fully beneficial. Therefore, God (Brahm / Kshar Purush), who is the giver of the knowledge of Gita, has described his worship also to be utterly useless i.e. of a lower order (anuttamam). Therefore in Gita Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62, he has said that, go in the refuge of that Supreme God. By whose grace you will attain supreme peace and Satlok (Shaashvat Sthaan). After going there, a worshipper is never reborn i.e. attains eternal liberation (complete salvation), and the God, who is the giver of the knowledge of Gita, (Kshar Purush / Brahm) is saying that I am also in the refuge of that Aadi Purush Parmeshwar[1]. To understand the Gita Adhyay 7 Shlok 12 to 15, 18, and 20 to 23, please read the following description carefully.

"What are the Three Gunas? - With Evidence"

"The three gunas (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable."

Evidence: - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, on page no. 110, Adhyay 9, Rudra Sanhita "In this way, Brahma, Vishnu, and Shiv, the three gods have gunas (qualities), but Shiv (Brahm-Kaal) is said to be beyond gunas (qualities)."

Second evidence: - Shrimad Devibhagwat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand 3, Adhyay 5, page no. 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (aavirbhaav) and death (tirobhhaav). We are not eternal (immortal). Only you are eternal, are the mother of the world (jagat janani), are Prakriti, and Goddess Sanatani (existing for time immemorial). God Shankar said: If God Brahma, and God Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni leela (divine play), not your son? Henceforth, you are

[1] Primordial Supreme God who was present even before the creation

my mother too. Your gunas are always present everywhere in this world's creation, preservation, and destruction. We, Brahma, Vishnu, and Shankar, born of these three gunas (qualities) remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuran which is translated in Hindi only, and in which some of the facts have been concealed. Therefore, see these very evidence in Shrimad devibhagwat Mahapuran Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, besides translation in Hindi, text is also given in Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42: -

Brahma Aham maheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

Translation: - (Vishnu Ji said) Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e we are not immortal, then how can other Indra-etc gods be eternal. Only you are immortal, are *janni* of all of us i.e. are the mother who gave birth to us; are Prakriti and Sanatani Devi (42).

Page no. 11-12 Adhyay 5, Shlok 8: - Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamaljshch rajogunsambhavH suvihitH kimu satvguno hariH (8)

Translation: - God Shankar said, "Oh Mother! If you are kind to us, then why did you make me Tamogun; why did you make Brahma, who has originated from lotus, Rajgun; and why did you make Vishnu, Satgun?" i.e. why did you engage us in the evil deed of the birth and death of the living beings?

Shlok 12: - Ramayse swapatiM purushM sada tav gatiM na hi vih vid am shive | (12)

Translation: - You are always doing sexual intercourse with your husband purush i.e. Kaal God. Nobody knows your state.

Third Skand, page no. 14, Adhyay 5 Shlok 43: - Ekameva dwitiyM yat Brahm veda vadanti vae Sa kiM tvam vaaapyasau va kiM sandehM vinivartay (43)

Translation: The one, who has been called as unequalled only

one Purna Brahm in the Vedas, is that you only or is it someone else? Dispel this doubt of mine. On Brahma Ji's request Devi said -

Devyuvaach sadaektvaM na bhedosti sarvdaev mamaasya ch||
yosau saahamahM yosau bhedosti mativibhrmaat||2||
AavyorantarM sookshmM yo ved matimaanhi saH||
vimuktH sa tu sansaaranmuchyate naatra sanshayH||3||

Translation: Devi said - What he is, I am; what I am, he is. Because of mental confusion, a difference is perceived 2 He, who knows the subtle difference between the two of us, only he is intelligent i.e. is Tatvdarshi; becoming separate from the world he gets liberated. There is no doubt about this||3||

SumarnaaddarshanM tubhyaM daasyehM vishme sthite||
SwartvyahaM sadaa devaH parmatma sanatanH||80||
UbhyoH sumarnaadev karyasiddhir sanshaym′||Brahmovaach||
Ityuktva vissarjasmaand tva shaktiH susanskrtaan′||81||
Vishnveth mahalakshmi mahakaaliM shivaay ch||
mahasarasvatiM mahayM sthaanaattsmadwisarjitaH||82||

Translation - In a situation of crisis I will appear before you only when you will remember me. Gods! Always remember me as the power of the Parmatma Sanatan Dev||80|| Your tasks will definitely be accomplished by the rememberance of both of us. Brahma Ji said - in this way endowing power, bade us farewell ||81|| MahaLakshmi to Vishnu, MahaKaali to Shiv and giving MahaSarasvati to me, bade us farewell||82||

Mm chaev shareerM vae sootramityabhidheeyate
sthoolM shareerM vakshyami brahmanH parmatmanH||83||

Translation: Durga said - My body is said to be like a beautiful cloth; God Brahm is said to have a material body||83||

The Essence of the Above-mentioned Statements of Purans

It has been clarified that Shri Brahma Ji is Rajgun, Shri Vishnu Ji is Satgun and Shri Shiv Ji is Tamgun. These three gods are perishable and they have birth and death. Durga is also known as Prakriti. Durga's husband is Brahm (Kshar Purush / Kaal). She

keeps doing sexual intercourse with him. Durga and Brahm are both in form in material bodies.

This very evidence is also in Gita Adhyay 14 Shlok 3 to 5. Brahm (Kshar Purush / Kaal), the giver of the knowledge of Gita, is saying that Prakriti (Durga) is my wife. I place the seed in her womb, by which all the living beings are born. I am the father of all (the living beings of the twenty-one brahmands) and Prakriti (Durga / Ashtangi) is the mother of all. The three gunas (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv), born of this very Durga (Prakriti / Ashtangi), bind the other living beings to the bondage of actions.

Trigun Maya, Rajgun Brahma Ji, Satgun Vishnu Ji and Tamgun Shiv Ji, do not let a Living Being Get Liberated

In Holy Gita Adhyay 7 Shlok 1 and 2, Brahm is saying that Arjun! Now I will narrate that knowledge to you, after knowing which there does not remain anything else to be known.

Gita Adhyay 7 Shlok 12: The giver of the knowledge of Gita, Brahm (Kshar Purush / Kaal), is saying that whatever is happening from the three gunas, consider it to be happening from me only. Like, the cause of the production by Rajgun (Brahma), preservation by Satgun (Vishnu) and destruction by Tamgun (Shiv) is Kaal God only. Then, he has said that I do not exist in them. Because Kaal is quite far away (resides in the twenty-first brahmand in his personal lok) but Kaal only enjoys in the form of man (mind) and operates all the living beings and Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji like a machine through a remote. The narrator of Gita, Brahm, is saying that for the living beings of my twenty-one brahmands the scripture-based sadhna begins from my worship only, which is mentioned in the Vedas. The intellect of all the living beings, who are under me, is in my hands. I am the master only in the twenty-one brahmands. Therefore (Gita Adhyay 7 from Shlok 12 to 15) whatever is happening from the three gunas (production of living beings by Rajgun-Brahma Ji, preservation by Satgun-Vishnu Ji, and destruction by Tamgun-Shiv Ji) I (Brahm / Kaal) only am its root cause. (Because Kaal has the curse of killing one lakh human

beings and eating their grime.) Those worshippers who, instead of doing my (Brahm's) worship, by performing worship of the Trigunmayi Maya (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji) obtain the shortlived benefits, they consequently suffer more. Besides, has indicated that I (Brahm-Kaal) can give more benefits than these, but these foolish worshippers because of absence of Tatvgyan (True spiritual knowledge) keep doing sadhna[1] only upto these three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji). Their intellect is limited to only these three gods. Therefore, these with demoniac nature, lowest among men, who perform evil acts like doing sadhna opposite to the scriptures, fools do not worship me (Brahm). This evidence is also in Gita Adhyay 16 Shlok 4 to 20 and 23, 24; Adhyay 17 Shlok 2 to 14 and 19 and 20.

Please think: Ravan did bhakti considering God Shiv Ji as Mrityunjay (one who has won over death), ajar-amar (immortal), and Sarveshwar (Lord of all, the Supreme Being); he offered his head by beheading himself ten times. In return for which, Ravan obtained ten heads during the battle, but did not get liberated; rather, came to be known as a demon. This fault is of Ravan's Gurudev. That fool (a quack) did not understand the Vedas properly and from his own thought, described God Shiv alone as the Supreme God, and the innocent soul, Ravan, trusted his fake Gurudev and ruined his life and family.

1. There was a devotee named Bhasmagiri, who, regarding Shiv Ji (Tamgun) as his deity, did sadhna for 12 years in Sheershaasan (headstand); he bound Shiv Ji with a promise and obtained bhasmkanda (a bracelet which when kept over someone's head turns that person into ashes on saying 'Bhasm'). He tried to kill God Shiv only. The aim was that after obtaining bhasmkanda, I will kill God Shiv Ji and make Parvati Ji my wife. God Shiv Ji ran in fear. Then Shri Vishnu Ji made that Bhasmasur do Gandath dance and turned him into ashes with the same bhasmkanda. That worshipper of Shiv Ji (Tamgun) came to be known as a demon.

2. Hrinyakshipu worshipped God Brahma Ji (Rajgun) and

[1] Worship / religious practices

came to be known as a demon.

3. Once upon a time, around 335 years ago from today (year 2006) a Kumbh festival (of those who do sadhna opposite to the injunctions of the scriptures) was held on the steps of Har in Haridwar. All the sages (worshippers of the Trigun/three gunas) reached there to take bath. Giri, Puri, Naath, Naga etc are the worshippers of God Shri Shiv Ji (Tamgun), and Vaishno are the worshippers of God Shri Vishnu Ji (Satgun). An intense fight broke between Naga and Vaishno sages on the issue of taking bath first. Approximately 25000 (twenty-five thousand) Trigun (of the three gunas) worshippers died. Please think yourself that a person who can cause a massacre on a trivial matter is a saint or a demon. If even an ordinary man is taking bath somewhere and someone comes and requests for some place to bathe, then for the sake of courtesy, one normally says, "Come, you also take bath here", and tries to accommodate the other person. Therefore in Holy Gita Ji Adhyay 7 Shlok 12 to 15, it is said that those whose knowledge has been stolen by the worship of my Trigunmayi Maya (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji), they, hungry of only pride and praise, equipped with demoniac nature, the lowest among men i.e. their conduct is even worse than a common man, miscreants, fools, do not even worship me.

In Gita Adhyay 7 Shlok 16 to 18, God (Brahm), who is the narrator of Holy Gita Ji, is saying that four types of worshippers do my bhakti (Brahm-worship). First are Artharthi (who desire for wealth), who keep doing jantra-mantra and hawan etc by Ved mantras only. Second, Aart, who keep doing jantra-mantra and hawan by Ved mantras to ward off misfortunes; third, Jigyasu, who desire to know the knowledge of God, and who only by accumulating knowledge become speakers. And on the basis of superiority in knowledge become superior to others, become learned and because of arrogance become devoid of bhakti. Fourth are Gyani; those devotees who have come to know that one does not get a human body again and again. If one does not do sadhna of God in this, then life will go in vain. Then they read the Vedas, from which they came to know that above the three gunas (Brahma-Vishnu-Shiv Ji), Brahm

(Kshar Purush) and ParBrahm (Akshar Purush) is Purna Brahm and one should only do His bhakti and not of the other gods. Those knowledgeable, noble souls like me, and I like them because rising above the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv Ji) atleast they started doing my (Brahm) sadhna, which is better than that of the other gods. But the learned men, who read Vedas, based on their own discussions considering 'Om ' naam mentioned in the Vedas, which is the mantra only for the sadhna of Brahm, to be that of the Purna Brahm, kept doing sadhna for years. They did not attain God, but attained other supernatural powers, because they did not find the Tatvdarshi saint mentioned in Holy Gita Adhyay 4 Shlok 34 and in Holy Yajurved Adhyay 40 Mantra 10, who tells about the sadhna (worship) of Purna Brahm with three mantras. Therefore, even the Gyanis by doing Brahm (Kaal) sadhna remained in the cycle of birth and death.

A learned, noble soul Maharishi Chunak Ji read the Vedas and considering 'Om' to be the mantra for bhakti of one Supreme God, did sadhna for years by doing jaap of this naam. There was a Mandhata Chakravarti king (a Chakravarti king is one who rules over the whole Earth). He challenged the kings under him to fight. He tied a signboard around the neck of a horse and showed it around the entire kingdom. The condition was that he who does not accept the subjection to king Mandhata will have to fight. He should capture this horse. Nobody captured the horse. Maharishi Chunak Ji became aware of this that the king has become very arrogant. He said that I accept the fight with this king. The fight started. Mandhata King had an army of 72 crore soldiers. He divided it into four parts and attacked Maharishi Chunak with one division (18 crore soldiers) of the army. On the other hand, Chunak Ji made four bombs out of his earnings of worship and destroyed all the four divisions of army of the king.

Important: By bhakti of Shri Brahma Ji, Shri Vishnu Ji, Shri Shiv Ji, Brahm and ParBrahm, one has to bear the fruits of both sins as well as the virtuous deeds; virtuous deeds in heaven and sins in hell and has to bear numerous sufferings in the bodies of 84 lakh life forms. For instance, the earnings of the jaap of 'Om ' naam which

the learned soul Shri Chunak ji had collected, out of that he finished some in supernatural power (by forming four bombs). As a result of which he was known as Maharishi. After bearing the fruit of some sadhna in Great Heaven, he will then go to hell, and then will bear hardships one after another by acquiring the bodies of the 84 lakh species of life. And he will also have to bear the result of the killings of 72 crore soldiers, whom he had killed by power of his word. Whether one kills someone with a weapon or with word-like sword, God gives equal punishment to both. When that Maharishi Chunak ji's soul will be in the body of a dog, he will have wounds in his head, and the souls of those soldiers will become worms and take their revenge by infesting it. Sometimes his leg will break and sometimes his hind limbs will become paralysed and will only drag with fore-limbs, and will definitely have to bear the sufferings of heat and cold and intolerable pain in different ways.

Hence, Brahm (Kaal), the narrator of Holy Gita Ji, is himself saying in Gita Adhyay 7 Shlok 18 that all these knowledgeable souls are as such noble, but, because of not finding the Tatvdarshi Saint who tells the real sadhna of the three mantras of the Supreme God, all these remained dependent on the hope of attaining only my (anuttamam) inferior most salvation (state); i.e., even my sadhna is inferior/bad. Therefore, in Holy Gita Ji Adhyay 18 Shlok 62, has said that, oh Arjun! Go in the refuge of that Supreme God in every respect. By only His grace, you will attain supreme peace and eternal, supreme abode (Satlok). Brahm (Kaal) narrated the Holy Gita Ji by entering into Shri Krishna's body in a ghost-like manner. Then, several years later, Brahm (Kshar Purush) himself wrote Holy Gita Ji and Holy four Vedas by entering like a ghost into Maharishi[1] Vyas Ji's body. In these, the knowledge of - what does God look like, how to do His bhakti and what will one achieve - is complete. But the way of worship is only upto Brahm (Kshar Purush) i.e. Jyoti Niranjan / Kaal.

For the bhakti [2] of Purna Brahm (Supreme God), in Holy Gita Adhyay 4 Shlok 34, God (Brahm), the narrator of Holy Gita, is him-

[1] Great Sage

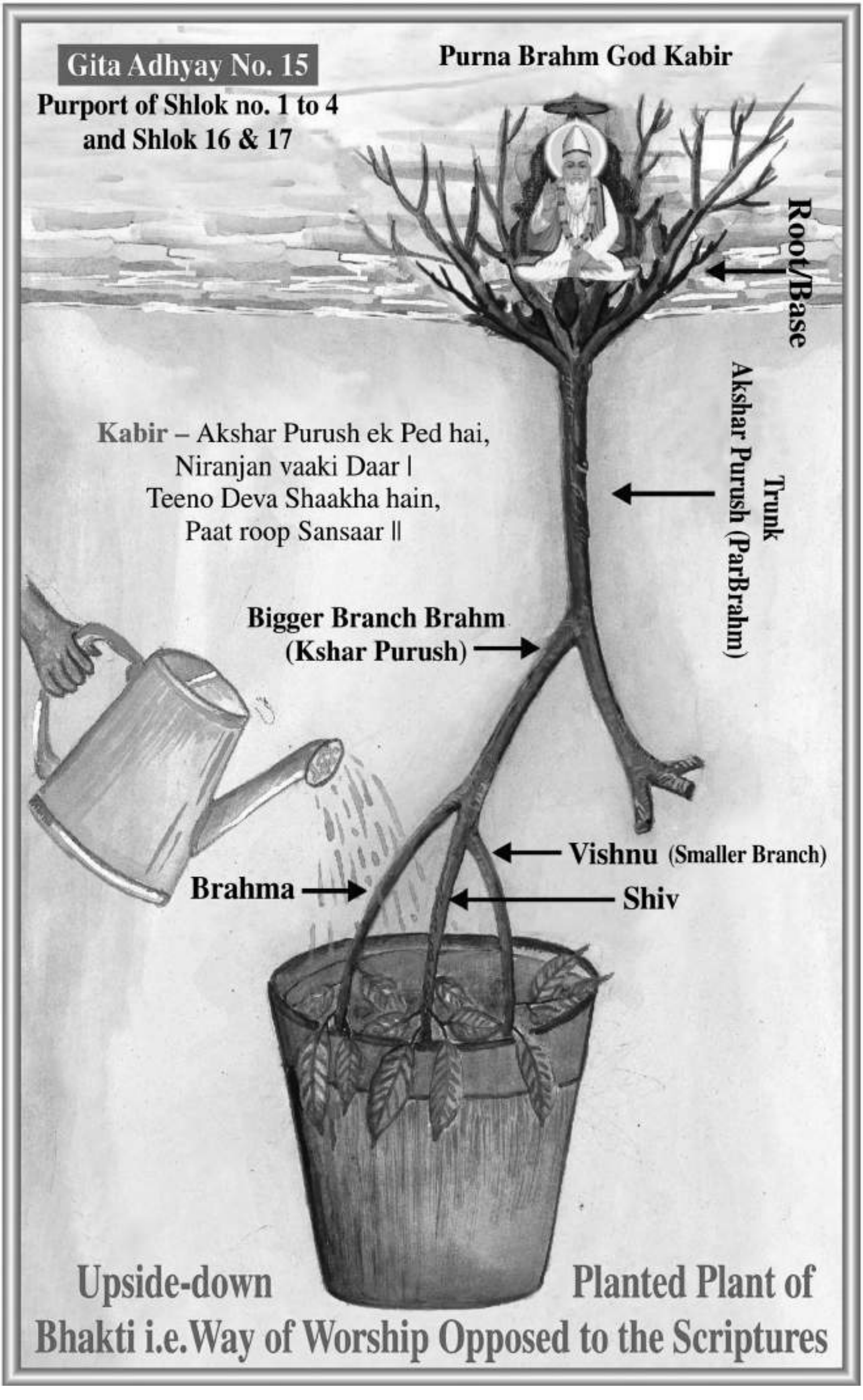
[2] Worship / Devotion

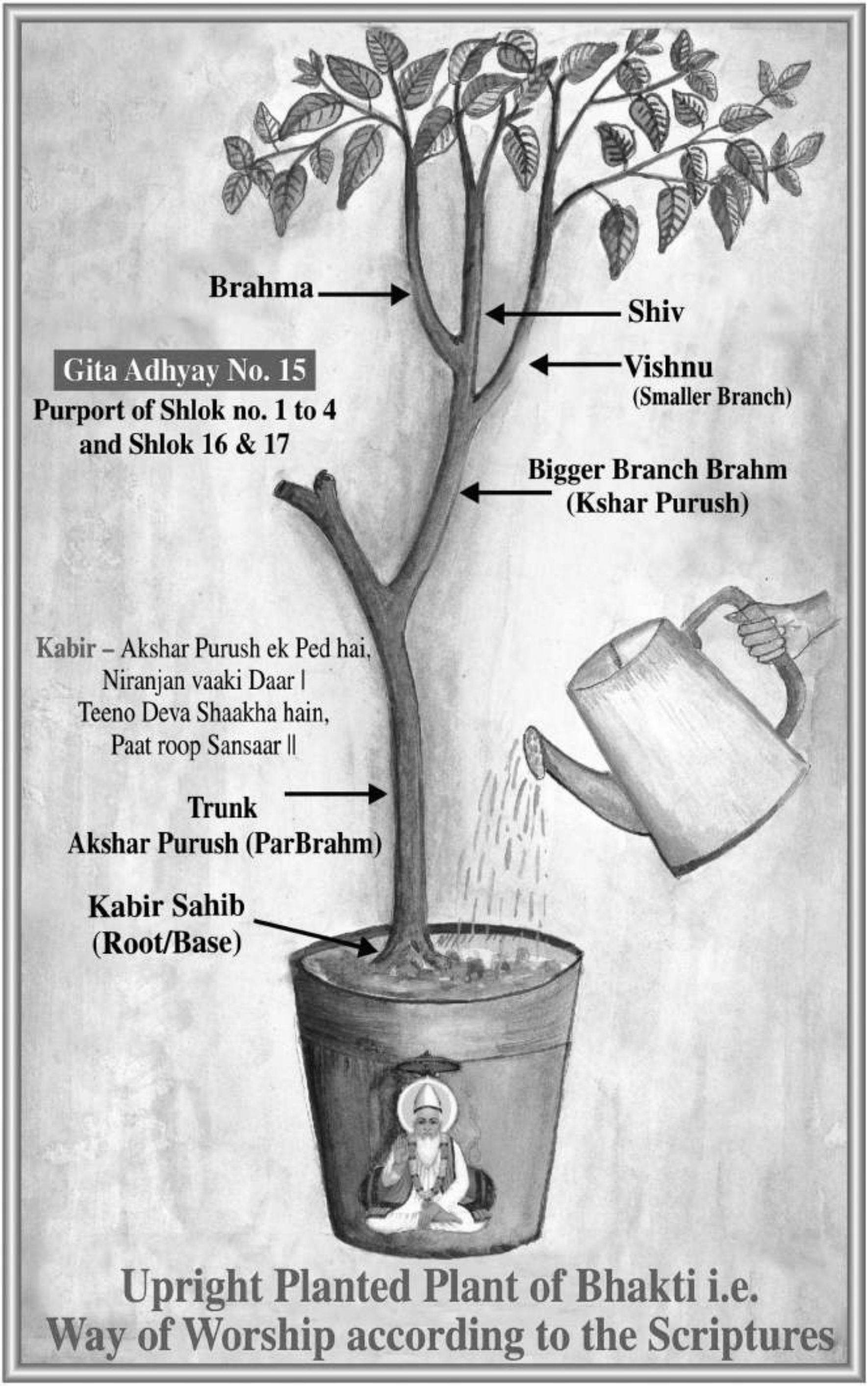
self stating that for the bhakti of and for attaining the Supreme God, find a Tatvdarshi Saint. And then whatever he tells, do accordingly. God, the narrator of Holy Gita Ji, is saying that I do not know the complete knowledge and the method of doing bhakti of the Supreme God. Regarding his own sadhna, he has said in Gita Adhyay 8 Shlok 13 that 'Om ' is the only one word for my bhakti. By chanting it unto the last breath (tyajan' deham) you will attain my ultimate salvation. Then in Gita Adhyay 7 Shlok 18, he has said that the God-loving souls who did not find a Tatvdarshi saint who knows the way of worship of the Purna Brahm, those noble souls are dependent on my inferior most ultimate salvation. (God, the narrator of Holy Gita Ji, is himself saying that the salvation i.e. liberation obtained from my sadhna is also very bad / most inferior).

Only Foolish People Worship other gods (Rajgun Brahma Ji, Satgun Vishnu Ji, and Tamgun Shiv Ji)

In Adhyay 7 Shlok 20, which has continuous connection with Adhyay 7 Shlok 15: - In Shlok 15, it is said that those whose knowledge has been stolen by the Trigun Maya (those who are limited to the worship of Rajgun-Brahma Ji, Satgun-Vishnu Ji, Tamgun-Shiv Ji and the short-lived happiness obtained from these), such low men with demoniac nature, evil-doers and fools, do not worship me. In Adhyay 7 Shlok 20, has said that because of those material desires, those whose wisdom has been stolen away, they, inspired by their inherent nature, relying on the rule endowed with darkness of ignorance, worship other gods. In Adhyay 7 Shlok 21, has said that the form of whichever god, a devotee wants to worship, I make that devotee's faith firm in that particular god.

In Adhyay 7 Shlok 22, it is said that endowed with that faith, he worships that god and obtains the objects of his desire from that god, ordained by me alone. Like, a chief minister says that the lower officials are my servants only. I have given them some powers. The benefit which those who are dependent on these (officials) receive is also given by me only, but is not a complete benefit. It is mentioned in Adhyay 7 Shlok 23 that, but that fruit attained by those dim-witted people is perishable. The worshippers of gods go to gods. (Madbhakt) Matavlambi, the devotees who do bhakti according to


Gita Adhyay No. 15
Purport of Shlok no. 1 to 4
and Shlok 16 & 17
Purna Brahm God Kabir
Root/Base
Trunk
Akshar Purush (ParBrahm)
Kabir – Akshar Purush ek Ped hai,
Niranjan vaaki Daar |
Teeno Deva Shaakha hain,
Paat roop Sansaar ||
Bigger Branch Brahm
(Kshar Purush)
Vishnu (Smaller Branch)
Brahma
Shiv
Upside-down Planted Plant of
Bhakti i.e. Way of Worship Opposed to the Scriptures


Brahma
Shiv
Vishnu
(Smaller Branch)
Gita Adhyay No. 15
Purport of Shlok no. 1 to 4
and Shlok 16 & 17
Bigger Branch Brahm
(Kshar Purush)
Kabir – Akshar Purush ek Ped hai,
Niranjan vaaki Daar |
Teeno Deva Shaakha hain,
Paat roop Sansaar ||
Trunk
Akshar Purush (ParBrahm)
Kabir Sahib
(Root/Base)
Upright Planted Plant of Bhakti i.e.
Way of Worship according to the Scriptures

the methods of bhakti mentioned in the Vedas, also attain me only i.e. nobody is out of Kaal's trap.

Important: - In Adhyay 7 Shlok 20 to 23, has said that whatever sadhna, of whichever pitra, ghost, gods-goddesses etc, they perform by nature, I (Brahm-Kaal) only make those dim-witted people (devotees) attracted towards that particular god. Whatever benefits those ignorant devotees obtain from the gods, I (Kaal) only have given some powers to those gods. On that basis only, the worshippers of gods will go to gods. But that way of worship of those foolish worshippers will soon take them to the 84 lakh births of various life forms, and those who worship me (Kaal), they go to Tapatshila[1], and then to my Mahaswarg/Great Heaven (Brahmlok), and thereafter remain in the cycle of birth-death; do not attain salvation. The purport is that God Brahm's sadhna is more beneficial than that of god-goddesses and Brahma, Vishnu, Shiv and Mother Durga. Although the duration of stay in heaven of a devotee, who has gone to MahaSwarg (Great Heaven), can also be upto one Mahakalp (a great age), but after experiencing the pleasures of the virtuous deeds in the Great Heaven, the sufferings in hell and in the lives of other living beings will continue. There is no complete salvation i.e. there is no freedom from Kaal's trap.

Other Evidence

In Holy Gita and Holy Vedas, the worship of other gods, worship of Pitras[2] (to carry out shraadhs[3]) and worship of ghosts (to pick up ashes, to offer pind[4], to worship memorial structures/statues) has been forbidden.

The Result of Worship According to the Four Holy Vedas is Only Attainment of Heaven-Great Heaven, Not Salvation

In Holy Gita Adhyay 9 Shlok 20, 21, has said that those who

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[1] A self-burning piece of stone which automatically remains hot.On this Kaal Brahm) cooks his meal of one lakh human beings.

[2] Deceased paternal ancestors

[3] Rite performed for the sake of a dead person after Barsodi every year

[4] Rite performed after a person's death

worship me according to the scripture-based way of worship mentioned in the Vedas for the fulfilment of their desires, they on the basis of their deeds after enjoying in the Great-Heaven, then come in birth-death i.e. even if the yagyas are in accordance with the scriptures, their only benefit is worldly pleasures, heaven and then hell and 84 lakh births of various living beings, until one obtains the three mantras (Om and coded Tat and Sat) from a (Purna Sant) Complete Saint. In Adhyay 9 Shlok 22, it is said that those who worship me in accordance with the scriptures without any desires, I myself protect their sadhna, but there is no salvation.

Way of Worship Opposite to the Injunctions of Scriptures is the Cause of Decline

In Holy Gita Adhyay 9 Shlok 23, 24, it is stated that those who worship other gods, they are also worshipping me alone (i.e. they are performing way of worship which keeps them in Kaal's trap). But this worship of theirs is not in accordance with the injunctions of scriptures (which means, is against the scriptures. Meaning is that one should not worship other gods). Because I only am the enjoyer and the master of all yagyas. Those devotees do not know me properly and therefore they face decline: the sufferings of hell and the 84 lakh births of various life forms. Like, in Gita Adhyay 3 Shlok 14-15, it is said that, the God, who is situated in all the yagyas i.e. is honoured, to whom the yagya is dedicated, that God (Sarv Gatam Brahm) is Purna Brahm. He only, making deeds the basis, grants them to all the living beings. But until one finds a Complete Saint, Kaal (in the form of man/mind) only enjoys the pleasure of all the yagyas. Therefore, he is saying that I am the enjoyer and master of all the yagyas.

Those Who Carry Out Shraadhs (Worship the *Pitras*/Deceased Ancestors) Will Become *Pitra*; They Do Not Attain Salvation

In Adhyay 9 Shlok 25, God, the giver of the knowledge of Gita, has said that the worshippers of gods go to gods; the worshippers of Pitras (deceased ancestors) go to Pitras; the worshippers of

ghosts (who offer Pind) go to ghosts i.e. become ghosts; those who perform scripture-based (according to Holy Vedas and Gita) way of worship, they come to me i.e. they enjoy for some more time in heaven and Great Heaven etc made by Kaal.

Important: For example, if someone works (service-worship) for a sub-collector, then he can not become a sub-collector. Yes, with the money obtained from him, he will be able to maintain himself i.e. he will remain under him. Similarly, whichever god (Shri Brahma Dev[1], Shri Vishnu Dev and Shri Shiv Dev i.e. Tridev / the three gods) one worships (serves), he only obtains the benefit granted by him. The prohibition of the worship of the Trigunmayi Maya i.e. the three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji) is also in Holy Gita Adhyay 7 Shlok 12 to 15 and 20 to 23. Likewise, if someone worships (serves) the Pitras, then he goes to them, becomes an inferior Pitra and suffers with them. Similarly, if someone worships (serves) the ghosts (evil spirits), then he will become a ghost because to whoever one is attracted throughout life, in the end his mind remains entangled in them only. As a result of which, one goes to them only.

A few say that we will continue worshipping Pitras - ghosts - gods and will also keep on doing sadhna by taking spiritual instruction from you. This will not work. It is against the Holy Scriptures to do sadhna which is forbidden in Holy Gita Ji and Holy four Vedas. It has been mentioned in Holy Gita Adhyay 16 Shlok 23-24 that those who abandoning the injunctions of scriptures follow arbitrary way of worship, they neither attain happiness, nor the supreme state, nor only any spiritual success (siddhi) which accomplishes tasks i.e. they waste away their lives. Therefore Arjun, Holy Scriptures are the only evidence for you in the state (principle) of what ought to be done (the acts of worship which should be done) and what ought not to be done (the acts of worship which should not be done). Other ways of worship are forbidden.

Its evidence is also in Markande Puran (published by Gita Press Gorakhpur, on page 237, in which Markande Puran and Brahm Puranank have been bound together) that a worshipper named Ruchi,

[1] god

by practicing celibacy, was doing sadhna according to the Vedas. When he turned forty, he saw his four ancestors who had become Pitras by doing sadhna opposite to the scriptures and were suffering. Pitras said, "Son Ruchi, get married and carry out our shraadhs; we are suffering." Sage Ruchi said, "Pitramaho, in Vedas, the path of Karm-Kaand[1] (shraadhs, to offer Pind etc) is said to be sadhna of the fools. Then why are you directing me to that wrong (devoid of injunctions of scriptures) way of worship." Pitra said, "Son, it is true that in Vedas, Pitra-worship, ghost-worship, worship of gods-goddesses (Karm-Kaand) is called as Avidhya (ignorance / an error); there is no doubt about this." In this very piece of writing in the above-mentioned Markande Puran, Pitras said that - but Pitras do give some benefits.

Important: These guesses have been made by Pitras themselves; we do not have to follow this because in Purans, there is order of a particular rishi (sage) that instructs to worship pitras, ghosts and other gods. But because of not being evident in Vedas is not the order of God. Therefore by violating the order of God on the advice of some saint or Rishi (sage), we will become subject to punishment.

Once, a man became friends with a police constable (S.H.O.). That man said to his constable friend that my neighbour gives me a lot of trouble. The constable (S.H.O.) said, "Hit him with a stick. I will deal with it myself." Obeying the order of the constable friend, that man hit his neighbour with a stick. Because of injury in the head, his neighbour died. Being the officer of that region, that police official arrested his friend and put him in the prison. That man received death sentence. His constable friend could not help him in any way, because it is the constitution of the King that if anyone will kill someone, then he will receive death sentence. That foolish man violated the constitution of the King by obeying the order of his S.H.O. friend, and consequently lost his life. Similarly, Holy Gita Ji and Holy Vedas - this is the constitution of God in which there is instruction of worship of only one Purna Parmatma (Supreme God); the worship of other gods - pitras - ghosts is prohibited. In Purans,

[1] Ceremonial acts and sacrificial rites

there is order of the rishis (constables). By obeying whose orders and violating the constitution of God, one will have to bear hardships one after another. Therefore worship of other gods is a hindrance in complete salvation.

A True Story

My venerable Gurudev Swami Ramdevanand Ji, at the age of approximately 16 years suddenly abandoned home and set out to attain God. He left his everyday clothes beside the bones of a dead animal in a dense forest near his fields. Because of not reaching home in the evening, the family members searched in the forest. It was night time. Recognising the clothes, considering the animal bones as that of the child, they brought them home with sad mind and thought that the child went in the forest and a wild animal ate him. They performed the last rites. They did all the rites, Terahnvin[1]-Barsi[2] etc and also kept carrying out shraadhs[3]. After reaching the age of nearly 104 years Swami ji suddenly went to his Village Bada Paintavas, District Bhiwani, Tehsil Charkhi-Dadri in Haryana. Swami ji's childhood name was Shri Haridwari Ji and was born in a holy family of Brahmins. When I (Das) came to know about it, I also reached there to obtain his audience. Swami Ji's sister-in-law was nearly 92 years of age. I asked that old woman, "What did you feel after our Guruji left home?" That old woman told, "When I got married, I was told that one of his (her husband's) brother was Haridwari whom a wild animal had eaten in the jungle. His shraadhs are being carried out. I was also instructed to carry out his shraadhs." That old woman told, "I have carried out 70 shraadhs with my own hands. Whenever the crop was not good or some family member would fall ill, then we used to ask the reason from our Purohit (guruji). He used to say that Haridwari has become a Pitra, he is troubling you. There has been some error in carrying out the shraadhs. This time I will do the whole ceremony with my own hands. Earlier, I did not have time because I had to go to several places in one day to perform the shraadhs ceremony. Therefore I had sent my child. Until

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1 Rite performed after thirteen days of death

2 Rite performed after one year of death

3 Rite performed for the sake of a dead person after Barsi every year

then, make an offering so that he can be pacified. Then out of fear we used to offer him Rs. 21 or 51, whatever he used to ask for. Then at the time of shraadhs, guruji used to perform the shraadh ceremony himself." Then I said, "Mataji, atleast now abandon this sadhna which is against the Gita Ji; otherwise, you will also become a ghost." I narrated the Gita Adhyay 9 Shlok 25. Then that old woman said, "Even I read Gita." Das replied, "You have just read it, you have not understood it. Atleast from now on stop this wrong way of worship." The old woman replied, "No Brother, how can we leave carrying out shraadhs; this is a very old custom." This is not the fault of the innocent souls. This is the fault of the foolish gurus (the quacks), who without comprehending the Holy Scriptures, taught a whimsical way of worship. Because of which neither is any task accomplished, nor does one attain supreme salvation or any happiness. Evidence is in Holy Gita Adhyay 16 Shlok 23-24.

Now this Das requests that the educated class should certainly pay attention and by doing worship according to the injunctions of the scriptures, may attain the eternal supreme abode (shashvatam sthanm) i.e. Satyalok of the Supreme God, as a result of which they will attain complete salvation and supreme peace (Gita Adhyay 18 Shlok 62). For this, find a Tatvdarshi Saint (Gita Adhyay 4 Shlok 34).

A devout soul stated that after taking spiritual instruction from you, I will keep doing the way of worship instructed by you and also continue carrying out the shraadhs and will also keep worshipping our family gods-goddesses superficially. What is wrong in it?

My, Das's, request: - On violating any of the sections of the constitution, one will certainly be penalised. Therefore it is useless to do sadhna opposite to the method indicated and forbidden in the Holy Gita Ji and the Holy four Vedas. (Evidence is in Holy Gita Ji Adhyay 16 Shlok 23-24.) It is like if someone says that I will puncture the car superficially! No, it is forbidden to puncture the car of Ram naam. Similarly, a way of worship opposite to the scriptures is harmful.

A devout soul said that I do not have any other evil habits (consumption of alcohol-meat etc), only consume tobacco (beedi,

cigarette, hookah). The way of worship and the knowledge told by you is very good. I have also made a Guru, but to date, this knowledge is not with any of the saints. I have been wandering for 25 years and have changed three gurudevs. Please give me the freedom to consume tobacco, I accept all other conditions. How does tobacco hinder one's bhakti?

Das's request: - Das requested that our body needs oxygen. The smoke of tobacco is carbon dioxide which weakens the lungs and pollutes the blood. This human body has been obtained only to attain God and for self-welfare. In this, the path for attaining God begins from a Sushmna naadi (duct). Out of the two nostrils, the right one is known as Ida and the left one, Pingula. Sushmna naadi is in the middle of these two, and has a hole equal to the size of the hole in a small needle through which a needle is threaded, which is blocked by the smoke of tobacco. As a result of which the path for attaining God gets obstructed. If the path for attaining God is closed, then human body is useless. Therefore to a devotee who does bhakti of God, every intoxicating and inedible (meat etc) substance is always forbidden.

A devout soul said that I do not consume tobacco. But surely consume meat and alcohol. How is bhakti hindered by this? These are available as food and drink and even the plants have life in them, their consumption is also equal to consuming meat.

Das's request: - How will we feel if someone kills our mother-father-brother-sister and children and eats them? "Jaisa dard aapne hovae, vaisa jaan biraane kahae Kabir ve jaaein narak mein, jo kaatein sheesh khuraanein " Those people who while killing the animals, mercilessly cut the hoofs and heads and eat the meat, they will go to hell. Whatever grief one has on the killings of one's children and relatives, the same should be felt for others. Now, as far as eating the plants is concerned, God has ordered to eat them and they are of the inanimate birth (jad jooni). Killing of other living beings is against God's order and is therefore a crime (sin).

Even consumption of alcohol is not God's order; rather is clearly prohibited and it ruins human life. A person who has consumed alcohol can commit any mistake. Consumption of alcohol is a

great enemy of wealth, health, family peace and the culture of the society. It casts a very bad effect on the future character of the innocent children. No matter how virtuous a person who consumes alcohol is, but neither does he have any respect, nor any trust of others.

Once, this Das had gone to a village to deliver a spiritual discourse (satsang). That day delivered discourse on prohibition of alcohol. After the satsang, an eleven year old girl burst into tears. On enquiring that daughter told that Maharaj Ji, my father has a very good job at Palam airport. But he drinks alcohol of all the money. On being forbidden by my mother, he beats her up so much that her body gets bruised. One day my father started beating my mother. When I lay over my mother to protect her, he also beat me. My lip swelled up and became better in ten days. My mother left us and went to my maternal uncle's house. After six months my grandmother went and brought her back. Until then we stayed with our grandmother. Papa did not even get me any medicine. He used to leave for work early in the morning and use to come drunk in the evening. We are three sisters; two are younger than me. Now when papa comes in the evening then we three sisters hide under the cot.

Please think devout souls, those children whom a father should have embraced, and usually children wait for their father's return that papa will come home, will bring fruit. Today, this enemy of mankind, alcohol, has destroyed households. A drunkard not only causes harm to himself but also carries the sin of hurting many other souls on his head. Like, in the grief of his wife, her mother-father, sister-brother are distressed, and then his own mother-father, brother-sister, grandfather-grandmother etc are distressed. A drunkard becomes the cause of disturbance to the neighbouring good people as well because he fights at home, and hearing the cries of his wife and children, if the neighbours intervene then the drunkard in turn starts fighting with them; if they do not intervene then those good people can not sleep. After taking updesh (initiation) from this Das approximately one lakh daily drinkers have completely given up consumption of all intoxicating substances and meat, and at the time in the evening when there used to be the dance of the demoness alcohol,

now those noble souls sit with their children and do the evening prayer (Sandhya Aarti). Even today there are examples of four-five champions (number one alcoholics) in each of approximately ten thousand villages and towns in Haryana state and in the neighbouring states, who being free from all vices are now making their lives successful. Some say that we do not eat or drink in excess, only consume it occasionally. Poison, even when consumed in a little quantity, is dangerous, which is a hinderance to Bhakti (devotion) and Mukti (salvation).

Let us suppose, a halwa[1] is prepared (did true bhakti) from two kilogram ghee. Then 250 gm of sand (consumed tobacco-meat-alcohol and worshipped other gods-goddesses) is also added in it. That means the whole effort was a waste. Therefore, only by doing the worship of the Supreme God (Param Akshar Brahm) after obtaining it from a Complete Saint and by remaining within the bounds (maryada) throughout life, one can obtain the benefit of complete salvation.

Only After Attaining Tatvgyan[2] Bhakti[3] Begins

The meaning of Adhyay 9 Shlok 26, 27, and 28 is that whatever spiritual or worldly tasks one performs, one should perform it all according to the way of worship mentioned in the Vedas based on my opinion, that worshipper is benefited by me (Kaal) only. Its description is also given in this very Adhyay's Shlok 20, 21. In Adhyay 9 Shlok 29, God says that I do not love or hate anyone. But immediately says that those who do my devotion lovingly, they are dear to me and I am dear to them i.e. I am in them and they are in me. A clear evidence of love and hatred is - like, Prahlad was surrendered to Vishnu Ji and Hirnakshipu used to hate him. Then acquiring the Narsingh form, God saved his dear devotee and ended demon Hirnakshipu's life by splitting open his stomach. Love towards Prahlad and hatred towards Hirnakshipu is self-evident.

Therefore, it has been said in Holy Shrimad Bhagwad Gita Adhyay 2 Shlok 53 that after acquiring Tatvgyan (true spiritual knowl-

[1] A sweet made of flour, ghee, and sugar

[2] True spiritual knowledge

[3] Worship / Devotion

edge), your intellect, which is confused by the various misleading statements, will become firmly fixed in one Complete/Supreme God. Then you will become a yogi i.e. then with undivided attention and free from doubt, your bhakti of one Supreme God will commence.

In Holy Gita Adhyay 2 Shlok 46, it has been said that after attaining a very big reservoir of water (whose water, even if does not rain for 10 years, does not finish) the interest which is left in a small reservoir of water (whose water finishes if it does not rain for a year), the same faith is left in other knowledge and gods (other gods like, in Brahma, Vishnu, Shiv, and Kshar Purush i.e. Brahm and Akshar Purush i.e. ParBrahm) on becoming aware of the qualities of Supreme God (Param Akshar Purush) through Tatvgyan. Like, the small reservoir of water does not appear bad, but one becomes aware of its capacity that it is a makeshift support which is not sufficient for life, and after attaining a very big reservoir of water one becomes aware that even if there will be drought, there will not be any problem, and will soon, giving up the smaller reservoir of water, become dependant on the bigger reservoir of water.

Likewise, after becoming acquainted with the glory of the Purna Brahm (Supreme God) through the Tatvgyan of the Supreme God from the Tatvdarshi Saint, a devotee becomes completely (with undivided mind) dependant on that Supreme God in every respect. In Gita Adhyay 18 Shlok 62, it is said that oh Arjun, you may go in the refuge of that Supreme God in every respect. By the grace of that God you will attain supreme peace and Shaashvat Sthaan i.e. eternal supreme abode i.e. you will attain the Satlok which never gets destroyed.

It has been said in Gita Adhyay 18 Shlok 63 that oh Arjun, I have said this mysterious, very confidential knowledge (of Gita) to you. Now do as you wish. (Because these are the last shloks of the last Adhyay eighteenth of Gita, therefore Brahm has said so.)

The Venerable God of Brahm, the Giver of the Knowledge of Gita, is Purna Brahm

In Gita Adhyay 18 Shlok 64, it has been said that now again hear the most confidential knowledge of all confidential knowledge

that this very Supreme God (about whom there is a mention in Adhyay 18 Shlok 62) is my definite venerable God i.e. I (Brahm / Kshar Purush) also worship Him. I will say this in your benefit. (Because God Brahm, the giver of the knowledge of Gita, has also given this very information in Gita Adhyay 15 Shlok 4, in which he has said that I am in the refuge of that same Aadi Purush Parmeshwar[1]. Therefore has said here that - again hear this most confidential of the confidential knowledge.)

Important - The other translators of Gita have done wrong translation. They have written the meaning of "IshtH asi me drdam iti**" as "**you are dear to me**"; whereas, the meaning is -**

Gita Adhyay 18 Shlok 64

Sarvguhyatmm′ bhooyH, shrnu, me, parmm′, vachH, ishtH, asi, me drdam′, iti tatH, vakshyami, te, hitam′||64||

Translation: (Sarvguhyatmm) the most confidential of all confidential (me) my (parmm) utmost mysterious (hitam) beneficial (vachH) words (te) to you (bhooyH) again (vakshyami) will say (tatH) these (shrnu) listen to (iti) this Purna Brahm (me) my (drdam) definite (ishtH) venerable God (asi) is.

Translation: I will again say the most confidential of all confidential, my utmost mysterious beneficial words to you, listen to these - this Purna Brahm is my definite venerable God.

God Brahm (Kaal God / Kshar Purush), the giver of the knowledge of Gita, is saying in Gita Adhyay 18 Shlok 65 that if you want to remain in my refuge then worship me with undivided attention. Abandon the worship of other gods (Brahma, Vishnu, Shiv) and Pitras etc. Then you will attain me only i.e. you will go to the Mahaswarg (Great Heaven) built in Brahmlok. I truly promise this to you. You are dear to me.

It has been said in Gita Adhyay 18 Shlok 66 that if you want to go in the refuge of that (Ekam′ / One) Unique i.e. who is unequalled, the Almighty, the Creator of all the brahmands and the sustainer of all, Supreme God, then leave the sadhna of my level, which is the earnings of the jaap of Om naam, and the other reli-

[1] First/Primordial God who was present before the creation

gious scripture-based yagya sadhanas[1] in me (as a result of which you will become free from my debt). (Vraj) Go in the refuge of that One (Ekam) Supreme God i.e. One who has no match. I will liberate you from all the sins (the debts of Kaal); you do not worry.

Important - The other translators of Gita have done wrong translation of Shlok 66. They have written the meaning of *'Vraj'* **as 'Come', whereas '***Vraj***' means 'Go'. Please read the actual translation below -**

Gita Adhyay 18 Shlok 66

Sarvdharmaan′, parityajya, mam′, ekam′, sharnm′, vraj,
Aham′, tva, sarvpaapebhyaH, mokshyishyami, ma, shuchH||66||

Translation: (Mam) my (Sarvdharmaan) all religious practices (parityajya) abandoning, you only (ekam) of that one Supreme God (sharnm) in the refuge (vraj) go (aham) I (tva) you (sarvpapebhyaH) from all the sins (mokshyishyami) will liberate, you (ma, shuchH) do not grieve.

Translation: Abandoning all my religious practices, you go in the refuge of that one Supreme God. I will liberate you from all the sins; you do not grieve.

The Worshipper of Brahm Attains Brahm and the Worshipper of Purna Brahm Attains Purna Brahm Only

There is conclusive knowledge in Gita Adhyay 8 Shlok 5 to 10 and 13 and Gita Adhyay 17 Shlok 23. It has been said in Gita Adhyay 8 Shlok 13 that for my, Brahm's, sadhna, there is only one syllable 'Om ' which has to be uttered for doing jaap. A worshipper who does jaap[2] unto the last breath, he attains my ultimate state. (God, the giver of the knowledge of Gita, has called his ultimate state as ***Ati Anuttam*** **i.e. very bad in Adhyay 7 Shlok 18.)**

It has been stated in Gita Adhyay 17 Shlok 23 that for the attainment of the Supreme God, there is direction of the jaap of only three mantras, Om -Tat -Sat . (Amongst which, Om is the jaap of Brahm, Tat is coded and is jaap of ParBrahm, and Sat - this is also coded and is the jaap of Purna Brahm.) Only a Tatvdarshi Saint knows the Tatvgyan of that Supreme God; obtain it from him. I (Kshar

[1] Sacrificial Practices

[2] Remembering mantra given

Purush, the giver of the knowledge of Gita) do not know.

In Gita Adhyay 8 Shlok 6 it has been said that this is a rule that remembering whichever God a worshipper gives up his body at the time of death, he goes to that only.

In Gita Adhyay 8 Shlok 5 to 7, he has been said that he who, at the time of death, gives up his body while remembering me, he remains engrossed in my (Brahm) nature. Then whenever that worshipper attains a human life, he begins his sadhna[1] from Brahm only. He acquires the same kind of nature. (Its evidence is also in Gita Adhyay 16, 17 that whatever sadhna a worshipper has done in the previous birth, he by nature does the same sort of sadhna in the next birth.)

It has been stated in Gita Adhyay 8 Shlok 7 that remember me at all times and also fight. You will undoubtedly come to me.

It has been clarified in Gita Adhyay 8 Shlok 8 to 10 that a worshipper who does jaap of the (naam) mantra of Supreme God with undivided attention, he, who constantly thinks of Him alone, (Param divyam Purush yaati) goes to that Param Divya Purush[2] i.e. Supreme God (Purna Brahm[3]). (Adhyay 8 Shlok 8).

A worshipper, who remembers the Eternal, Controller of all, Subtler than the subtlest, the Sustainer of all, Self-effulgent like the sun i.e. possessing a bright body, beyond the darkness of ignorance, (Kavim) KavirDev (God Kabir) Sachchidanandghan[4] Supreme God. (Adhyay 8 Shlok 9)

That worshipper, who is endowed with bhakti, by the power (the earnings of naam jaap[5]) of the worship of the jaap of three mantras, while leaving the body at the time of death, reaching Trikuti, while doing the sumiran of Saarnaam by practice, goes to that divine form i.e. bright, visible (Param Purush) Supreme God only. (Adhyay 8 Shlok 10)

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[1] Worship / Religious act worthy of being done

[2] Supreme Divine God

[3] Complete God / Full-fledged God (The Supreme God)

[4] True-Happiness-giving God

[5] Remembering the naam (mantra) given

Brahm's (Kshar Purush) Worship is Anuttam (Inferior)

In Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5 and Adhyay 7 Shlok 18, it has been stated that I (the giver of the knowledge of Gita) am perishable. Birth and death, mine and yours, will always keep on occurring. Only the performed deed (Karm) will be attained; there is no salvation. Although those who do my worship are noble worshippers, they are also engaged in my very bad (Anuttamam) sadhna only. Therefore in Gita Adhyay 18 Shlok 62, 64, 66, has said that go in the refuge of that Supreme God, and He only is also my Venerable God.

Request: - The sadhna of the above-mentioned three mantras is available with me, the servant of the servants (Sant Rampal Das), which Supreme God KavirDev has Himself granted by having mercy on His souls. Because now the intermediate (middle) generation is going on. Because in the beginning of Kalyug[1], our ancestors were uneducated. At that time the fake saints, gurus, mahants and Aacharayas did not let the Tatvgyan of the Supreme God come up, and at the end of the Kalyug all the people will become devoid of Bhakti and highly vicious. Now this present time, the educated society, has begun from the twentieth century. This is intermediate (middle) generation going on i.e. the human lineage.

The actual knowledge is present in our true scriptures, which the fake saints, gurus, aacharayas and mahants could not understand. As a result of which, the whole devotee society, on the basis of the knowledge opposite to the scriptures, being based on the baseless stories (lokved), abandoning the injunctions of the scriptures and by following the arbitrary way of worship, is wasting the precious human life.

Way of worship according to the injunctions of the scriptures -

1. In the first stage, Brahm Gayatri mantra is given, which is to open the Lotuses.

[1] There are four Yugas: Satyug, Tretayug, Dwaparyug and Kalyug. Among them the last Yug is Kalyug, which is currently prevailing and which began approximately five thousand years ago

The devotee who will obtain initiation will think that Guru Ji was saying that we do not have to worship the three gunas (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv). He has given the mantra jaap of them only. For them it is a request that this is not worship. We are living in Kaal's lok. Here whatever facility we will need, Brahma, Vishnu and Shiv etc only will provide that.

For example, we have taken an electricity connection (benefit). We have to pay its bill (expenditure). We are not worshipping the electricity minister or the electricity department. We will pay their bill and keep getting the benefit of electricity. Likewise, if we will keep paying the bill of telephone and water etc, then we will keep getting the facilities. By doing worship opposite to the scriptures you have become devoid of bhakti i.e. you have become devoid of virtues. As a result of which, you are not getting wealth and other benefits etc. This Das (Rampal Das) will become your Guarantor (will take responsibility) and will again make available all the facilities from the powers (Brahma - Vishnu - Shiv - Ganesh - Mata etc) of the one brahmand of this Kaal lok to you, and you have to keep paying their bill by the jaap of this mantra. The first (Sat Sukrt Avigat Kabir) mantra is your worship; this is Supreme God and Satam benefit (fruit) will be attained. The meaning of Satam is eternal i.e. we have to attain the eternal state. After four months of this mantra, you will get Satnaam (Sach Naam / True Mantra), which will be of two mantras. One of its mantra is for paying the debt of the twenty-one brahmands of Kaal. By making its earning we have to pay the debt of Brahm (Kshar Purush) i.e. Kaal. Then this Kaal will make us free from all the debts.

It is mentioned in Gita Adhyay 18 Shlok 62, 66 that -

Gita Adhyay no. 18 Shlok no. 62

Tam′, ev, sharnam′, gachchh, sarvbhaaven, Bharat,

Tatprsaadaat′, paraam′, shaantim′, sthanm′, prapsyasi, shaashvatam′|| (62)

Translation: (Bharat) oh Bharat! You (sarvbhaaven) in every respect (tam) that Supreme God (ev) only (sharnam) in the refuge (gachchh) go. (tatprsaadaat) by the grace of only that God, you (paraam) supreme (shaantim) peace and (shaashvatam) ever-lasting Sat (sthanm) Place -

Dhaam - Lok (prapsyasi) will attain.

Translation: Oh Bharat! You, in every respect, go in the refuge of only that Supreme God. By the grace of only that God, you will attain supreme peace and the ever-lasting (Sat) Place/abode (Lok).

Gita Adhyay no. 18 Shlok no. 66

Sarvdharmaan′, parityajya, mam′, ekam′, sharnam′, vraj,

Aham′, tva, sarvpaapebhyaH, mokshyishyami, ma, shuchH|| 66||

Translation: (Mam) my (sarvdharmaan) all my religious practices (parityajya) abandoning, you only (ekam) of that one Supreme God (sharnm) in the refuge (vraj) go (aham) I (tva) you (sarvpapebhyaH) from all the sins (mokshyishyami) will liberate, you (ma, shuchH) do not grieve.

Translation: Abandoning all my religious practices, you go in the refuge of only that one Supreme God. I will liberate you from all the sins; you do not grieve.

The meaning of the above-mentioned Shloks is that Kaal (Brahm i.e. Kshar Purush) is saying that Arjun, if you want to stay in my refuge, then your birth and death will continue. If you want supreme peace and want to go to Satlok, then go in the refuge of that Supreme God. For that, leaving all my religious practices, i.e. the earnings of the jaap of the first mantra of Satnaam, with me, then, in every respect go in the refuge of that One (Almighty i.e. who is unequalled, that unique Supreme God), then I will make you free from all the sins (debts); you do not worry. And we will leave the earnings of the second mantra of Satnaam with ParBrahm i.e. Akshar Purush because we have to go to Satlok through Akshar Purush's lok; we have to give its fare. Then we will get the third mantra Satshabd i.e. Saarnaam, which will provide permanence in Satlok.

If someone has gone abroad, and there he owes money to the government. If he wants to return to his country, then he will have to first get rid of the debt of that country. Then he will have to obtain a No Due Certificate. Then his passport will be validated for the return; otherwise, he will not be allowed to come back.

Similarly, becoming devoid of bhakti by doing sadhna opposite to the scriptures, you have become indebted in this Kaal lok.

First of all you will be made a merchant. For that, KavirDev (God Kabir or God Kabir) has sent me, this Das (Saint Rampal Das), as His representative. On the behalf of that Supreme God, this Das will become your guarantor and will resume your connection (the benefit of connection) with Brahma - Vishnu - Shiv etc powers, for which by making an earning of their mantras you have to pay the bill in instalments. Until you become liberated from here, you will keep getting all the material facilities with great force, and by doing virtuous deeds - charity etc will be able to become richer in bhakti. In other words, like we have lotuses in our body. When after leaving our body we will go to Supreme God, then we will have to go through these lotuses. Like 1. In Mool Lotus, is Ganesh ji 2. In Swaad Lotus, Savitri-Brahma ji 3. In Naabhi Lotus, Lakshmi and Vishnu ji 4. In Hridya Lotus, Parvati and Shiv ji and 5. In Kanth lotus, Durga (Ashtangi). We will be able to go through these lotuses only when we will pay their debt. By the first updesh all your lotuses will blossom i.e. you will become free from debt. When at the time of death you will depart after leaving your body, then you will find your path clear i.e. you will find your all no due certificates ready.

But we have to worship our Original Master KavirDev (God Kabir). Like, a wife, who is loyal to her husband, worships her husband, but respects everyone suitably. Like, younger brother-in-law as son and elder brother-in-law as an elder brother, and mother and father-in-law as her own mother and father. But the feelings she has towards her husband she can not have towards others. In a similar manner, a devotee of Supreme God Kabir has to make his bhakti successful. Therefore do not get misled by any ignorant person. Remain engaged on the path of bhakti directed by this Das with full faith. This bhakti is based on all the scriptures.

2. In the second stage Satnaam is given, which is of two mantras. One is (Om) + second is Tat which is coded, and is only told to a worshipper.

3. In the third stage Saarnaam is given, which is of three mantras. Om′ + Tat′ + Sat′ (Tat′ – Sat′ are coded which will be told only to the worshipper).

In this way, by the practice of the sumiran[1] of Saarnaam (which will be of three mantras), a worshipper will attain Param Divya Purush[2] i.e. Supreme God KavirDev and will attain supreme peace i.e. complete salvation in Satlok.

Important: Currently no one except me (Das) has this actual way of worship. If someone, stealing from this Das, himself becoming a guru, is making fake disciples, then beware of that enemy of the human life. He, because of being unauthorised, is ruining his life and is also making the ignorant followers destined to hell. Know him to be a messenger sent by Kaal.

Resolution of Doubt

1. Question: It has been proved from the above-mentioned essence of Gita that the worship of Brahma ji, Vishnu ji and Shiv ji is useless. But I have been worshipping Shri Shiv Ji for 30 years, and God Shri Krishna ji is very dear to me. I can not leave these Gods; I have developed special attachment to these. I read Shri Gita ji daily. I do jaap of Hare Ram, Hare Krishna, Radheshyam, Sita Ram, Om NamH Shivay, Om` Namo Bhagwate Vasudevay etc naams. I also fast on Monday; also bring Kavar[3] and also go to the places of pilgrimage to do charity. I also go to temples to do idol-worship. I wish to go to heaven and because of customary pooja[4], have also taken updesh[5] from a mahant.

Answer: - Please you may again read the above-mentioned "Essence of Shrimad bhagwat Gita". Until you will become fully acquainted with the Tatvgyan[6], this thorn of doubt will keep on pricking you. Like, there is an example above that the world-like tree is hanging upside-down, whose base (root) is Supreme God. It has the three gunas-(Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv)-like branches. Suppose you have planted a mango plant. If you will wa-

[1] Remembering naam given

[2] Supreme Divine God

[3] A way of worship opposite to the scriptures, whereby a worshipper brings water from the river Ganges near Haridwar city and pours it over the idol of God Shiv in a Shiv temple near his place

[4] Religious practices

[5] Initiation / Spiritual instruction

[6] True spiritual knowledge

ter (worship) the roots (base) by which it will become a tree, then the branches will bear the fruits. You are not told to break the branches. *See the picture of the 'upright sowed plant of bhakti i.e. way of worship according to the scriptures'.*

Likewise, we have to worship the Supreme God i.e. the root. Then the fruits of actions will be borne on the three gunas-(Brahma, Vishnu and Shiv)-like branches. Therefore, you do not have to leave anything; only have to plant your plant of bhakti upright i.e. have to start worship according to the injunctions of the scriptures.

In the present time, the entire holy devotee society, abandoning the injunctions of the scriptures, is behaving arbitrarily i.e. has planted the plant of bhakti upside-down. If someone has planted a plant like this, then he is called a fool only. (*Please see the picture of the 'upside-down planted plant of bhakti i.e. way of worship opposed to the scriptures'*).

Therefore in Gita Adhyay 7 Shlok 12 to 18, those who have their mind limited to the worship of the three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji), who do not worship anyone apart from these, they have been said to be of demoniac nature, the lowest among men, evil-doers and fools, and it has been said that they do not even worship me (Brahm / Kaal). Then God (Brahm i.e. Kshar Purush), the giver of the knowledge of Gita, has even called his sadhna as very bad (anuttamam) i.e. useless. Therefore, he has said in Gita Adhyay 18 Shlok 62, 64, 66 and Adhyay 15 Shlok 1 to 4 that go in the refuge of that Supreme God (worship the root of the upside-down tree); worship Him according to the way instructed by the Tatvdarshi saint. (In Gita Adhyay 4 Shlok 34, has indicated towards the Tatvdarshi saint). Only by doing scripture-based worship of that very Supreme God, a worshipper attains supreme peace and Satlok i.e. attains complete salvation. God (Kshar Purush / Kaal), the giver of the knowledge of Gita, is saying that even I am in His refuge only i.e. that very Supreme God is also my venerable God; even I worship Him only, others should also worship Him alone. You read Gita ji daily, but still are doing sadhna opposite to the method mentioned in Gita ji. The jaap of the mantras (Hare Ram, Hare Krishna, RadheyShyam Sita Ram, Om Namo Shivay, Om Namo

Bhagwate Vasudevay etc mantras) that you do and the other religious practices, fasting, bringing kavar, going to places of pilgrimages (*Teerth and Dhaam*) for charity and worshipping, Ganga-bath and bath in the festival held at places of pilgrimage, because of not being mentioned in the Gita Ji, abandoning the ordinances of the scriptures, is arbitrary behaviour (way of worship), which has been called as useless in Gita ji Adhyay 16 Shlok 23, 24.

Information about the Tradition of *Gaddi* (native seat) and Mahant

Information about the tradition of mahant and native seat (*gaddi*): - In some solitary place or city or in some village, some great soul saint or worshipper used to live. After his death, to keep his memory, a memorial of stones or bricks is built on the place where the last rites of his body were performed. Then the followers or the descendents of that holy soul install a statue of him. After some time, devotees go there. Some start donating money and give it a form of a temple and the descendents of that saint or sage become greedy of acquiring money. They start misleading that, one who visits this place attains complete salvation. One gets all the benefits which the disciples used to get during the lifetime of this greatman. Consider this statue to be that Saint ji only. He who will not come here, his salvation is not possible etc-etc.

Someone should ask those ignorants that for example, there was some doctor. He used to give medicine by palpating the pulse, and the patient used to become alright. After the death of that doctor, making a statue of his and installing it, if some greedy person says that this statue does the job of that very doctor; he who will come to visit it will become fully cured, or if someone sits himself becoming a fake doctor, that I also give medicine. But gives all the treatment opposite to the book of medicine, then he is deceiving, because his aim is to only earn money. The statue of any saint or God is a respectable memorial, but is not worshippable.

Similarly, if making a statue of some saint or God, under its pretext, some priest or mahant says that I also give naam. If that gentleman is giving all the sadhna opposite to that very holy scrip-

ture which that great saint has written from his experiences, then that fake saint or mahant is himself a culprit and is also taking the burden of wasting the life of the followers on his head. At one time, there is only one saint. Crores of fake saints, mahants and aacharyas become an obstacle in his path.

After the death of a Saint, the tradition of saint or mahant begins. For the protection of the place of the former Saint, a manager is selected, who is called Mahant. He is only appointed to look after that holy monument. Then, out of greed, he himself becomes a guru and the bhakti-desiring loving souls, becoming based on him, waste their lives.

A rule has been made in the mahant-tradition that the first son of the former mahant will be entitled to the post of mahant; whether he is a drunkard or an unknowledgeable person. This is a path of bhakti; in this only a Purna Sant (Complete Saint) can salvage a living being. Das read two-three books of mahant-tradition. Saw in them that -

1. A two years old child was seated on a native seat (gaddi). Then, on growing up, he started giving naam-daan. In the second book, I read that a five-year-old child's father, who was a mahant, suddenly died. Later, the 'sangat' (congregation) and his mother appointed that five-year-old child on the post of mahant. A few years later, he became guru Ji.

2. I read in the history of one mahant-tradition that the mahant did not have any child. He died. His brother had already died. He had no child. To look after the native seat (gaddi), servant was temporarily appointed as the mahant until the birth of a child in that family. After some time, someone had a son in the mahant family; the temporary mahant ran away with the native seat (gaddi). In some other city, he himself installed the native seat and became mahant; opened a new shop there and in the previous place, a two and a half years old child was made mahant.

3. I saw the history of one mahant-tradition that the eldest son left home. They appointed the younger one on the post of mahant. After some time, a temple was built there, and more offerings (money

from religious offerings) started coming. The offspring of the elder son said that we have the right over this temple, because of this a dispute started. The mahant seated on the native seat was killed. Then his eldest son was appointed the mahant i.e. the holder of the native seat. Even he was killed. Then his second brother was made to sit on the gaddi; others who used to call themselves eligible, they set up a new place and opened a new shop. By filing cases against each other, in greed turned a happy life into hell. How did it remain a Dhaam[1] ? Rather it became a battlefield of Mahabharat of Kurukshetra. Some mahants have taken an agency to make saints. They make one wear saffron-coloured clothes. Changing the previous name, keep some other name. Then that artificial mahant, becoming a fake saint plays with the lives of innocent souls. He is himself wasting his precious human life as well as is ruining the lives of the innocent souls and is incurring heinous sin.

When a snake had to sting King Parikshit ji, at that time a need for a Complete Guru arose because the welfare of a living being is impossible without a Complete Saint. At that time all the sages of the earth refused to give initiation to King Parikshit and to recite the tale (Katha[2]) of Shrimad bhagwat Sudhasagar[3] for seven days. Because their hollowness had to be revealed on the seventh day. Because of this very reason no one came forward. Even the writer of Srimad bhagwat Sudhasagar Shri Vedvyas Ji himself expressed his incompetency. Because those sages used to fear God. For this reason also, he did not consider it right to play with King Parikshit's life.

Maharishi Sukhdev Ji was called from heaven for the welfare of King Parikshit Ji. He gave initiation to the king, and by reciting the tale for seven days, whatever welfare Rishi Sukhdev Ji could do of the King Parikshit Ji, he did. The current gurus, saints, mahants and aacharyas are themselves unfamiliar with the constitution of God. Therefore becoming the subject of a terrible offence are being culprits.

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[1] Sacred Place / Place of pilgrimage
[2] Story about God from a holy scripture
[3] Name of a Holy Book

Auron panth bataavahin, swayam na jaane raah|

Anadhikaari katha-paath kare va deeksha devein, bahut karat gunaah||

In the present time there is a flood of those who do katha or paath[1] of sacred texts, and who give initiation. Because the holy souls of all the holy religions are unacquainted with the Tatvgyan[2], fake gurus, saints, and mahants are taking an advantage. When the holy devotee society will become acquainted with the spiritual Tatvgyan, then these fake saints, gurus and aacharyas will not find a place to hide; they will have to flee to save themselves.

Information about the Places of Pilgrimage (*Teerth / Dhaam*)

Some worshipper sage did worship sitting at some place or near some body of water, or exhibited his spiritual power. After making earnings of his bhakti, he took it with him and went to the lok (place) of his favoured deity. That place of worship later became known as a Teerth or Dhaam (place of pilgrimage). Now if someone goes to see that place that here some worshipper used to live. He did welfare of many. Now there is no saint there who would give updesh. He has left after making his earnings.

Please think: - Please consider (Teerth/Dhaam) places of pilgrimage as mortar and pestle (a one and a half feet long bowl-shaped vessel of iron with an approximately 9 inch diameter and a one and a half feet long rod of iron, 2 inches in diameter, which is used for grinding substances and medicines is known as mortar and pestle). A person borrowed a mortar and pestle from his neighbour. He ground the collected material for hawan in it, and returned it after washing. The room in which the mortar and pestle was kept, a fragrance started coming in that room. The members of the family saw that from where is this fragrance coming, and found that it is coming from the mortar and pestle. They understood that the neighbour had borrowed it; he must have ground some aromatic substance. After a few days that fragrance also stopped coming.

Likewise, consider a Teerth/Dhaam as a mortar and pestle.

[1] Narrate a scriptural tale of God

[2] True spiritual knowledge

Like, the person who ground the substance wiping all his material kept it with him. He returned the empty mortar and pestle. Now if someone just by smelling that mortar and pestle becomes contented, then it is his foolishness. He will also have to bring that hawan material, then he will attain full benefit.

Similarly, a holy soul living at some Dhaam or place of pilgrimage after grinding the material of Ram-naam and wiping it off, took all his earnings with him. Later, if the ignorant devotees just by going to that place consider it their welfare, then it is the result of the baseless way of worship told by their guides (gurus). Welfare is possible only by doing worship of God like that great soul saint. For that on finding a Tatvdarshi Saint and taking updesh from him, by doing bhakti throughout life, one should attain salvation. Scripture-based true way of worship is available with me, this Das. Please obtain it free-of-cost.

How was Shri Amarnaath Dhaam Established?

God Shankar Ji had given updesh[1] to Parvati Ji in a solitary place. Because of which Mother Parvati Ji became this much liberated that until God Shiv Ji (Tamgun) will not die, even Uma Ji (Parvati) will not die. After the death of seven Brahma Ji (Rajogun), God Vishnu (Satogun) will die. After the death of seven Vishnu Ji, Shiv Ji will die. Then mother Parvati Ji will also die; she did not attain complete salvation. Even then, whatever benefit Parvati Ji attained, that also she obtained after taking updesh-mantra[2] from an authorised person. Later, devotees to keep the memory of that place, kept it safe and visitors started going there.

Like, this Das (Saint Rampal) goes to different-different places to do satsang. There kheer and halwa (sweet dishes) are also prepared. A devout soul, who obtains updesh, gets his welfare done. After the conclusion of the satsang, we removed all the tents and went to another place for satsang. Only left the oven and stove made from clay or brick in the previous place. Then if someone says to a man of that city that, come, I will show you that place where Saint

[1] Initiation / Spiritual instruction - to tell way of worship
[2] Mantra given during initiation

Rampal Das Ji's satsang was held and kheer was made. Later, the person, who goes to see those ovens, neither gets kheer, nor gets to hear the sacred speech of satsang (spiritual discourse), nor can obtain updesh (initiation) by which welfare can be done. For that he will have to search for the saint where the satsang is going on, there all the tasks will be accomplished.

Similarly, going to Teerths/Dhaams, the places of pilgrimage is like only seeing that memorial place-like oven. Because of not being mentioned in Holy Gita Ji, it is against the scriptures, by which there is no benefit (Evidence: Holy Gita Adhyay 16 Mantra 23, 24).

The devotees misled by the saints, mahants and aacharyas, who are devoid of Tatvgyan, go to Teerths and Dhaams for the sake of self-wellbeing. The devotees gone on the journey to Shri Amarnaath have succumbed three-four times by being buried under the snowstorm. Everytime the number of casualties used to be in thousands. It is a matter deserving consideration that had the visit to and worship of Shri Amarnaath Ji been beneficial, would God Shiv not have saved those devotees? In other words, God Shiv ji is also not happy with the worship which is against the scriptures.

How was the Temple of Vaishno Devi Established?

When Sati Ji (Uma Devi) died on burning after jumping in the fire-pit of her father King Daksh, God Shiv Ji out of affection considering her skeleton as Sati Ji (Parvati Ji), keeping it on his shouder, kept wandering like a mad man for ten thousand years. God Vishnu Ji broke the skeleton of Sati Ji into pieces with the Sudarshan chakra. Where the trunk fell, it was buried there in the ground. To maintain the memory of this religious incident, a temple-like monument was built over it so that in the coming times no one should say that incorrect information is given in the Purans. They kept a picture of a woman in that temple and started calling her Vaishno Devi. A noble man was appointed to look after it and to narrate the story of that place to the devout visitors. Other religious persons used to give him some wages. Later his descendents started taking gifts (donations) there and started saying that a man's busi-

ness had collapsed; he vowed 100 rupees to Mata and offered a coconut. He became very wealthy. There was childless couple. They vowed to offer 200 rupees, one sari, and one gold necklace to Mata. They got a son.

In this way, innocent souls by becoming based on these baseless stories forgot their Gita Ji and Holy Vedas, in which all those sadhnas (religious practices) have been mentioned to be devoid of the injunctions of scriptures. Because of which neither is there any happiness, nor is any task accomplished, nor is supreme state i.e. salvation attained (Evidence: Holy Gita Adhyay 16 Shlok 23, 24). Likewise, where Devi's eyes dropped, there Naina Devi temple and where tongue fell, there temple of Shri Jwala Ji and where trunk fell, there Vaishno Devi temple was established.

How was the Temple i.e. Dhaam of Shri Jagannaath Ji Built in Puri?

In Orissa state, there was a king named Indradaman. He was exclusively devoted to God Shri Krishna Ji. One night Shri Krishna ji appeared in king's dream and said that get a temple of mine built by name Jagannaath. Shri Krishna Ji also said that idol-worship is not to be done in this temple. Only a saint has to be left in it who should impart knowledge according to Holy Gita to the visitors. He also showed the place on the seashore where the temple had to be built. On waking up in the morning, King Indradaman told his wife that last night I saw God Krishna Ji. He has instructed to build a temple. The queen said, "Why delay an auspicious task? The entire wealth has been given by him only. Why think in offering it to him?" The king got the temple built in that place which Shri Krishna Ji had shown on the seashore in the dream. After the temple was built, a cyclone arose and demolished the temple. Not even a trace was left that there was a temple here. Like this, the king got the temple built five times. On all five occasions, the sea demolished it.

Being disappointed, the king decided not to build any temple. He thought that God knows which birth's revenge the sea is taking

from me. The treasury became empty; the temple did not get built. After sometime, Supreme God (KavirDev/God Kabir) according to the promise made to Jyoti Niranjan (Kaal) came to King Indradaman and said to the King, "You get the temple constructed. This time the sea will not demolish the temple (palace)." The King said, "Saint Ji, I do not believe it. I have been getting the temple constructed by the order of God Shri Krishna (Vishnu) Ji. Shri Krishna has not been able to stop the sea. I have got the temple built five times thinking this that God might be testing me. But now I am not even worthy of giving a test because even the treasury has become empty. Now I am not capable of getting the temple built." Supreme God said, "Indradaman, the Supreme God who has created all the brahmands, only He is capable of doing everything; not other gods. I have the 'word' power of that Supreme God. I can stop the sea (hiding himself, was telling the truth)." The King said, "Saint Ji, I can not accept that there is some other God more powerful than Shri Krishna Ji. When even he could not stop the sea, then what can an insignificant person like you do. I do not believe it and nor is my financial state suitable for constructing the temple (palace)." KavirDev (God Kabir) in Saint form said, "King, if you feel like constructing the temple, then come to me. I live in so and so place. This time the sea will not demolish the temple." On saying this, God went away.

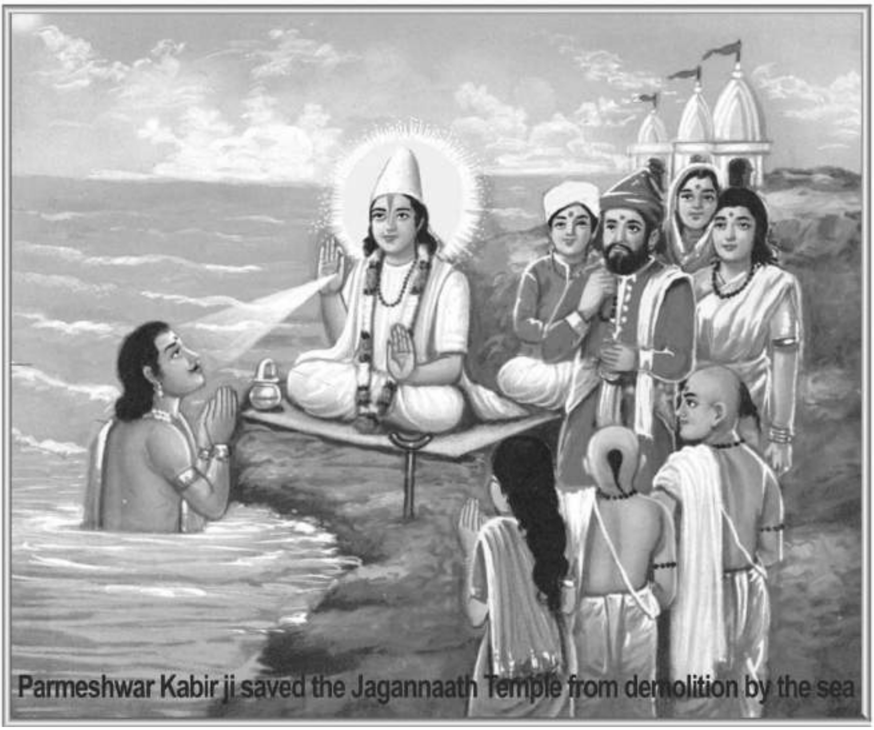
That night God Shri Krishna again appeared before King Indradaman and said, "Indradaman, get the temple built one more time. Contact the saint who had come to you, and beg for help from him. He is not an ordinary saint. His bhakti-power has no limit."

King Indradaman woke up from sleep and narrated the whole account of his dream to his queen. The queen said, "If God is saying then you must not fall short. Get the palace of God built again." On hearing the goodwill speech of queen, the king said, "Now even the treasury has become empty. If I will not get the temple built, then God will become displeased. I am caught in a religious crisis." The queen said, "I have some jewellery kept with me. The temple will get easily built with them. You take this jewellery and obey the order of God." While saying this, the queen taking out all the jewellery which was kept at home and which she was wearing, surrendered it

in her husband's feet for the sake of God. King Indradaman went to that place which Supreme God had told in Saint form. On finding God Kabir i.e. the anonymous Saint, he requested to stop the sea. God Kabir Ji (KavirDev) said, "The direction from which the sea comes rising up, get a platform built there on the seashore; sitting on which I will do bhakti of God and will stop the sea." The king got a platform constructed from a big stone by the sculptors. Supreme God Kabir sat down on it. The construction of the temple started again for the sixth time.

At that very moment a Siddh[1] Mahatma from Naath succession came. Naath Ji said to the king, "King, you are getting a very good temple contructed; you should also install an idol in it. Without an idol, what temple would it be? This is my order." King Indradaman said with folded hands, "Naath Ji, God Shri Krishna Ji had appeared in my dream and ordered to build a temple, and had said that neither have to keep an idol in this temple, nor have to do any heretical pooja." On hearing king's statement, Naath said, "Are dreams ever true? Obey my orders and do install an idol of sandlewood." On saying this, Naath Ji stood up without consuming any refreshment. The king out of fear sent for sandalwood and gave orders to a craftsman to make an idol. To install an idol of Shri Krishna Ji was Naath Ji's order. Then other gurus-saints advised the king that how will God live alone? He used to keep Shri Balram Ji with him all the time. One said that sister Subhadra was God Shri Krishna Ji's affectionate sister; how can she live without her brother? It was decided to build three idols. Three craftsmen were appointed. As soon as the idols were made, they broke into pieces. Like this, the idols broke into pieces three times. The king became very worried. He thought that this fame and auspicious deed is not in my fate. The temple gets built and breaks down. Now the idols are breaking. Naath Ji has left annoyed. If I will say that the idols break, then he will think that the king is making excuses; he might curse me. The anxious king neither ate anything, nor slept the whole night. In the morning, he went to his royal court in an uneasy state. At that very moment Supreme God (KavirDev) Kabir assuming the form of an

[1] A follower of a community of saints who has magical powers is called a Siddh.



Parmeshwar Kabir ji saved the Jagannaath Temple from demolition by the sea

eighty-year-old craftsman appeared in the royal court. He had a bag hanging on the waist in which a saw was clearly visible from outside, as if without any introduction was giving the picture of a craftsman and other drill and adze etc were filled in the bag. God in craftsman's appearance said to the king, "I have heard that the idols for the temple of God are not getting completed. I am an eighty-year-old man and have sixty years of experience. Every craftsman can not make an idol of sandalwood. If you give permission then your servant is present." The king said, "Craftsman, you appear to be God who has come as a craftsman for me. I was very worried. I was thinking that if I find an experienced craftsman then the problem might be solved. You may quickly make the idols." KavirDev (God Kabir), who had come in the old craftsman's form, said, "King, give me a room, sitting in which I will make the idols of God. I will shut the door from inside and make the idols with purity. When these idols will be ready, then the door will open. If someone will open the door in the middle, then to whatever extent the idols will be formed they will remain that much." The king said, "Do whatever you think is right."

When twelve days had passed in making the idols, Naath Ji arrived. Naath Ji asked the king, "Indradaman, did you make the idols?" The king, with folded hands, said, "Your orders have been fully obeyed, Mahatma Ji. But it is my misfortune that the idols are not getting made. When half-made, they break into pieces. He sent for the pieces of the idols by the servants and showed them to Naath Ji to make him believe." Naath Ji said that the idols have to be made. Get them made now. I will see how they break. The king said, "Naath Ji, effort is being made. A God-sent eighty-year-old experienced craftsman is making the idol in a closed room. He has said that after completing the idols, he will open the door. If anyone will open the door in the middle, then to whatever extent the idols will be made, they will remain that much. Today it has been twelve days since he started making the idols. Neither has he come out, nor has he eaten or drunk anything." Naath Ji said, "We should see the idols; how he is making them? What will be there to see once they have been made? If they would not have been made correctly, then

we will get them made correctly." Saying this Naath Ji taking King Indradaman with him went in front of that room where the idols were being made and called out, "Craftsman, open the door." Called out several times, but the door did not open, and the sound of 'khat-khat' which was coming also stopped. Naath Ji said, "You were saying that he is an eighty-year-old man; he has not even eaten or drunk for twelve days, now even the sound has stopped, he might have died." They forcefully opened the door; saw that three idols were kept, the digits of hands and toes of the three had not been made. The craftsman had disappeared.

The temple got built and seeing no other way out and firm on his insistence, Naath Ji said, "Install the idols like this only; perhaps, this only is accepted to God. It seems that Shri Krishna had himself come and made the idols.

The chief Pandey ascertained the auspicious time and next day only installed the idols. All the Pandeys, the chief Panda, the king, the soldiers and the devout persons went to perform the ceremony of imparting life to the idols[1] . Supreme God KavirDev (God Kabir) acquiring the appearance of a Shudra[2] stood up facing the temple in the middle of the main door of the temple. He was acting (doing leela) in such a way as if was unaware that the army for the consecration of God is coming from behind. The chief Panda was walking in the front. Even then Supreme God kept standing in the middle of the door. Approaching near, the main Panda pushed Supreme God standing in Shudra form so hard that He fell far away, and acting like a Shudra sat down in a solitary place. Along with the king, all the devout persons went inside the temple and saw that all the idols had acquired the appearance of the Supreme God in Shudra form standing on that door. On seeing this spectacle, the people present there were struck with amazement. The chief Panda said, "God has become annoyed because that Shudra has made the main door impure. Therefore all the idols have acquired the appearance of that Shudra. A big misfortune has happened. After sometime the actual forms of the idols were restored. After cleaning several times

[1] The ceremony of consecration of an idol

[2] A person of a lower caste

with Ganga-water, the life-imparting (consecration) ceremony was performed. {KavirDev said, "See the limit of ignorance and hypocrisy. A craftsman becomes the God of an idol. Then the priest or another saint puts life into that God in idol form i.e. grants life to God. Then that earthern or wooden God accomplishes the tasks. Well done, Hypocrites! Very well befooled the God-loving souls."}

A few days after the installation of the idols, sea-water rose approximately forty feet high, which is called cyclone, and moved towards the temple with great speed. Supreme God Kabir was sitting on the platform ahead. He raised His one hand just as a blessing is given. The sea remained arose and remained standing upright like a mountain; could not move ahead. The sea came out in the form of a Brahmin, and said to God sitting on the platform, "Lord, you give way to me. I will go to demolish the temple." God said, "This is not a temple. This is a palace (ashram/monastery). A learned person will live in it and will impart the knowledge of Holy Gita Ji. It does not befit you to destroy it." The sea said, "I will definitely demolish it." God said, "Go. Who is stopping you?" The sea said, "I have become helpless. Your power is boundless. Give me way, Lord." Supreme God Kabir Sahib Ji asked, "Why are you doing this?" The sea present in Brahmin form said, "When this Shri Krishna Ji had come in Tretayug in Shri Ramchandra form. He, while showing the fire arrow to me, reproached me bitterly and insulting me had asked me to give way. I am going to take that revenge."

Supreme God Kabir Ji said, "You have already taken the revenge. You have submerged Dwarika." The sea said, "I have not been able to submerge it completely yet, half is remaining. That also some powerful saint had come before me because of which I could not immerse Dwarika completely. Even now if I try, I am unable to go there. I have been restrained from there."

Then Supreme God Kabir (KavirDev) said, "I only had reached there as well. I only had saved the remainder of it. Now go and swallow the remaining Dwarika as well, but do leave that memorial place where the last rites of Shri Krishna Ji's body were performed (A very big temple was built on the place where the last rites of Shri Krishna Ji were performed. This monument will remain as

evidence that actually Shri Krishna Ji had died and had left his body of five elements. Otherwise in the time to come, people will say that Shri Krishna Ji had not died.)." On getting permission the sea submerged the remaining Dwarika as well. Supreme God Kabir Ji (KavirDev) said, "From now on you must never attempt to demolish this Jagannaath temple, and move away from this palace." Obeying this order of God, the sea bowed down and moved approximately one and a half kilometre away from the temple. In this way, the temple i.e. Dhaam of Shri Jagannaath Ji was established.

From the Beginning there is no Untouchability in Shri Jagannaath Temple

After a few days, the Pandey, who had pushed God Kabir Ji in Shudra form, developed leprosy. Even after taking all kinds of treatment, he did not get cured. The suffering of leprosy kept on increasing. He also performed all the religious services, repeatedly cried before Shri Jagannaath Ji and prayed for the removal of suffering, but everything failed. Shri Krishna Ji appeared in his dream and said, "Pandey, wash the feet of that Saint whom you had shoved on the main door of the temple and sip that foot-nectar (charnamrit[1]). Then by His blessings your leprosy can get cured; only if he will forgive you from His heart, otherwise not." A drowning man will clutch at a straw.

That chief Panda woke up in the morning. Taking many fellow Pandas with him went to that place where God Kabir was sitting in form of the Shudra. As soon as the Panda came near to God, Supreme God stood up and started walking, and said, "Panda, I am untouchable; stay away from me. You might become impure." Panda approached nearer; Supreme God moved further forward. Then the Panda burst into tears and said, "Parvardigar, forgive my fault." Then the kind God stopped. Pandey respectfully spread a clean cloth on the ground and requested God to sit on it. God sat down on that cloth. Then that Panda himself washed God's feet and put the foot-nectar (charnamrit) in a bowl. God Kabir Ji said, "Pandey, drink

[1] Foot-nectar: the water in which the feet of a respected personage or an idol have been washed

this for forty days as well as bathe by putting some in the bathing water. Your leprosy will get cured on the fortieth day", and said, "Even in future, if anyone will practice untouchability in this Jagannaath temple, then will get its punishment." All the people present there promised that from today onwards no untouchability will be practiced in this sacred place.

Please think: - This is the only temple in India where from the beginning there has been no untouchability.

Even I (this Das) got the opportunity to see that place. I had gone with several disciples to see that place thinking that let us gather some evidence. Even today we found all the proofs evident there. The stone (platform) sitting on which Supreme God Kabir Ji had stopped the sea to save the temple is present even today. A dome has been built on it as a memorial. A monastery is also present there from the very old mahant (guard) tradition/succession. There, on asking about the information on the above-mentioned protection of the temple from the sea from a nearly seventy years old Mahant Ji, he also told the same thing and said that my ancestors have been Mahants (guards) here for many generations. Here only, Shri Dharmdas Ji and his wife Bhaktmati Amani Devi had given up their bodies. He also showed their graves built adjacent to each other.

Then we went inside the temple of Shri Jagannaath Ji. Even today, there is no idol-worship there. But have definitely displayed an exhibition.

The three idols of God Shri Krishna Ji and Shri Balram Ji and sister Subhadra Ji, which are installed inside the temple, do not have digits in both the hands; both the hands are physically defective (stump). Those idols are also not worshipped; they have been kept only for the sake of viewing. There, I asked a guide Pandey that we have heard that the sea had demolished this temple five times and it was reconstructed. Why did the sea demolish it? Then who stopped the sea? The Pandey said, "I do not know this much. All this was the grace of Jagannaath ji. He only had stopped the sea. I have heard that the sea had demolished the temple three times." I then asked, "Why did God not stop the sea the first time?" The

Pandey said, "It is a leela (divine act) of Jagannaath."

I then asked, "Is there any untouchability in this temple or not?" He said, "Ever since this temple has been built, there has been no untouchability here. In this temple, a Shudra and a Panda can have food in one plate or a leaf-plate. Nobody forbids them." I questioned, "Pandey Ji, in other temples previously there used to be a lot of untouchability; why not in this? The God is same." Pandey's answer was, "It is a leela (divine act) of Jagannaath."

Now pious souls should think that how much the truth has been suppressed just by saying a leela (divine act) of Jagannaath. Sacred monuments are respectable, but self-welfare is only possible by doing bhakti-sadhna according to the Tatvgyan mentioned in Holy Gita Ji and Holy Vedas and as given by Supreme God Kabir Ji; otherwise, because of it being opposite to the scriptures, the human life will be wasted. Evidence: Gita Adhyay 16 Mantra 23, 24. In the temple of Shri Jagannaath, according to the order of God, it is only auspicious to sing the glory of the knowledge of Holy Gita Ji, and self-welfare is only possible by doing worship according to the method of bhakti mentioned in Shrimad Bhagwat Gita Ji, otherwise, there is no benefit just by visiting Jagannaath Ji or by eating Prasaad of khichdi because this action because of not being mentioned in Shri Gita Ji is against the scripture, which is evident in Adhyay 16 Mantra 23, 24.

What is the Definition of Heaven?

For example, consider heaven to be a hotel (restaurant). Like, a rich man in summers goes to cold places in cities like Simla or Kullu Manali. There he stays in a hotel in which the room rent and the food-expenses have to be paid. After spending twenty or thirty thousand rupees in two or three months, he has to return to his sphere of actions. Then do hard labour for ten months. Then spend your own earnings for two months and come back. If in some year, the earnings are not good, then even suffer for the want of that comfort of two months.

Consider heaven to be similar: - After doing sadhna on this

Earth, one goes to heaven-like hotel for some time. Then after spending one's virtuous earnings, one has to again suffer in hell and in the bodies of the 84 lakh life forms on the basis of the sinful deeds.

Until one will find a Tatvdarshi saint, the sufferings in the above-mentioned birth-death, heaven-hell and 84 lakh births of various living beings will continue because only the Satnaam and the Saarnaam of the Supreme God destroys the sins. The sins are not destroyed by the worship of other gods. One only gets the predestined fruits of all the deeds.

Therefore in Gita Adhyay 8 Shlok 16, it is said that upto Brahmlok (Mahaswarg / the Great Heaven) all the loks are destructible. When even Heaven-Great Heaven will not remain, then where will the worshipper find refuge; please think.

Question: Is there no benefit of doing a daily paath (reading) of Gita Ji? The charity which we do like, giving roti (bread) to a dog, food to a hungry man, flour to the ants, bhandara[1] on the places of pilgrimages etc; is this also useless?

Answer: - By the study of the religious Holy Scriptures, one gets the fruit of Gyan yagya (yagya of Knowledge). The fruit of yagya is heaven for sometime or one gets the fruit of the purpose for which it is done; but not salvation. The main reason for doing a daily paath is that the memory of the sadhna, which is instructed in the Holy Scriptures and that which is not instructed, remains fresh. And we do not make a mistake at any time. As a result of which we giving up the actual aim through negligence and abandoning the ordinances of scriptures do not start following arbitrary behaviour (way of worship), and the main aim of human life remains in mind that the sole aim of human life is only self-welfare, which is only possible by scripture-based worship.

Like, a zamidaar (farmer) obtained a son in old age. The farmer thought, by the time the child will grow up and will become capable of taking the responsibility of the occupation of agriculture, I might die. Therefore, the farmer wrote down his experience and said to his son, "Son, when you grow up, then to understand your

[1] Provision of a common meal

work of farming, read this record of the experience of mine daily and do your farming." After the death of the father, the farmer's son everyday read the record of the experience written by his father, but is not doing as is written in it. Can that farmer's son become rich? Never. He should do the same as is written in his father's experience record.

Similarly, the devout people are everyday doing the paath of Holy Gita Ji, but are doing worship opposite to the holy text. Therefore, according to Gita Adhyay 16 Shlok 23, 24, it is a futile worship.

Like, the worship of the three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) is prohibited in Adhyay 7 Shlok 12 to 15 and 20 to 23, and to carry out shraadhs i.e. pitra-worship, to offer pind, to pick up ashes and perform kriya (rites) in Ganga, to perform terahvin, satarhvin, mahina, chhHmahi, varshi[1] etc is prohibited in Adhyay 9 Shlok 25. To keep fast is prohibited in Gita Adhyay 6 Shlok 16. It is written that Oh Arjun! Yog (bhakti) is neither successful of a person who does not eat at all (who keep fasts),……. i.e. fasting is prohibited.

To give food to the hungry people, to feed dogs etc living creatures and animals etc is not bad, but it is beneficial only to do charity and yagya etc through a Purna Sant (Complete Saint) according to his orders.

Like, a dog travels in a car sitting in his master's seat. Man is the driver of the dog. That animal has more facilities than a common man. A separate room, fan and cooler are available etc-etc.

When that ignorant creature was in a human body, he did charity also, but did it through arbitrary conduct (way of worship), which because of being opposite to the scriptures was not beneficial. It is a rule of God that whatever deed a living being will perform, he will definitely get its result. This rule is applicable until one finds a Tatvdarshi Saint, the guide to the Supreme God.

Whatever deed a living being performs, he gets the result accordingly. According to this rule, by doing bhandara[2] on the places

[1] Rites performed after a person's death

[2] Provision of common meal to many people on the basis of religiousness

of pilgrimage (teerth and dhaams) and on other places and on the basis of the act of giving roti to a dog, he went into the life of a dog. There also he got the result of the actions performed. After finishing the earnings of the virtuous deeds of the previous birth in the life of the dog, went into the life of a donkey. All the facilities will be taken away in the life of a donkey; will carry mud and baked-unbaked bricks the whole day. Thereafter, will suffer in the bodies of other living beings and will have to suffer in hell too. After experiencing the sufferings of 84 lakh births of various living beings, then attains a human body. Then who knows whether he will do bhakti or not. Like, the sin of the living beings, which are killed under the feet of the person who goes to places of pilgrimage (teerth or dhaam) or under the wheels of the conveyance he uses, is also borne by that pilgrim only. Until the Complete Saint who tells the true worship of the Supreme God is found, the sins can not be destroyed (forgiven), because by the worship of Brahma, Vishnu , Mahesh, Brahm (Kshar Purush/Kaal) and ParBrahm (Akshar Purush) sins are not destroyed (forgiven); the fruit of both the sin and the virtue has to be borne. If that living being, according to the knowledge of Gita, obtaining the refuge of a Complete Saint, had done worship of the Supreme God, then either he would have gone to Satlok or would have again obtained a human body. On the basis of the previous virtues would have found some Saint. That living being then by performing virtuous deeds would have got across.

Therefore the above-mentioned arbitrary practice is not beneficial.

Question: It has been stated in Gita Adhyay 3 Shlok 35 and Adhyay 18 Shlok 47 that one's own religion, even if is devoid of merits, is better than other's religion which is properly brought into practice. It is auspicious to even die for one's religion; other's religion is fearsome. It is proved from this that whatever worship one does, one should not relinquish it. It is auspicious to even die in one's religion.

Answer: - If the meaning of Gita Adhyay 3 Shlok 35 and Adhyay 18 Shlok 47 is this only that whatever worship one does, one should continue doing it; do not leave it, then what was the need for the knowledge of Holy Shrimad bhagwad Gita Ji? One Shlok

was enough. The purport of these Shloks of Shri Gita Ji is correct, but the translators have given an opposite meaning to it. Please read below the actual meaning of the above-mentioned two shloks -

Gita Adhyay 3 Shlok 35

Shreyan′, swadharmH, vigunH, pardharmat′, swanushthitat′,
Swadharme, nidhnam′, shreyH, pardharmH, bhyavahH|| 35||

Translation: (VigunH) devoid of qualities i.e. abandoning the injunctions of scriptures (swanushthitat) an arbitrary; properly brought into practice (pardharmat) another's religious worship (swadharmH) one's scripture-based way of worship (shreyan) is much better. Scripture-based (swadharme) in one's way of worship (nidhnam) even dying (shreyH) is auspicious and (pardharmH) another's way of worship (bhyavahH) is fearsome.

Translation: One's scripture-based way of worship is much better than another's arbitrary way of worship that is devoid of qualities i.e. abandoning the injunctions of the scriptures which is properly brought into practice. It is even auspicious to die in one's scripture-based way of worship and another's way of worship is fearsome.

Gita Adhyay 18 Shlok 47

Shreyan′, swadharmH, vigunH, pardharmat′, swanushthitat′,
Swabhavniyatam′, karm, kurvan′, na, aapnoti, kilbisham′|| 47||

Translation: (VigunH) devoid of qualities (swanushthitat) arbitrary i.e. opposite to the injunctions of scriptures properly brought into practice (pardharmat) another's dharm i.e. religious worship (swadharmH) one's own dharm i.e. religious worship which is in accordance with the injunctions of the scriptures (shreyan) is superior (swabhaavniyatam) formed by oneself from arbitrary behaviour according to one's nature (karm) bhakti acts (na) not (kurvan) perform (kilbisham) due to which, sin (aapnoti) incurs.

Translation: One's own dharm i.e. religious worship which is in accordance with the injunctions of scriptures is superior to another's dharm i.e. religious worship, which is devoid of qualities and is arbitrary i.e. is opposite to the injunctions of scriptures and is properly brought into practice. Do not perform arbitrary acts of bhakti formed by oneself according

to one's nature, due to which one incurs sin.

Important: Its evidence is clear in Gita Adhyay 7 Shlok 1 to 6.

It is clear in the above-mentioned shloks that one's scripture-based way of worship is superior. No matter how well-organised other's ostentatious way of worship may seem, it is harmful.

Like, those who do *jagran* of Mata, they sing the praise of Mata through fanciful poems in a very melodious voice with all the instruments. Getting attracted to that (Swanushthitat) self-made way of worship which is against the injunctions of scriptures, one should not leave one's scripture-based way of worship. Like, when a worshipper engages in the true worship, then he abandons the previous ways of worship which were opposite to the scriptures like, pitra-worship, going to temple etc-etc. Then other people who do scripture-opposed worship say that you have given up all the previous religious practices (poojas). All the gods will become annoyed with you. Someone had done the same thing, his only son died. In this way, this scripture-opposed worship of others raises fear, but it is auspicious to only carry on doing one's scripture-based worship unto the last breath.

Question: According to the method mentioned in Gita Adhyay 6 Shlok 10 to 15, I meditate by sitting on one seat and bringing the head and other parts into equilibrium. I also keep the fast of Ekadashi. In this way I will attain peace.

Answer: You may please also read Gita Adhyay 6 Shlok 16 in which it is written that oh Arjun, this yog (sadhna) is neither successful of a person who eats excessively, nor of one who does not eat at all (keeps fast). It is neither successful of a person who remains too much awake, nor of one who sleeps a lot, nor is successful of a person who does sadhna by sitting in one place. The method mentioned in Gita Adhyay 6 Shlok 10 to 15 has been refuted in Gita Adhyay 3 Shlok 5 to 9 that a foolish person, who forcefully controlling all the senses of action i.e. by sitting in one place, meditates, he is called a hypocrite. Therefore only a karmyogi (a worshipper who does worship while doing work) is superior. For the real method of bhakti, God (Brahm), the giver of the knowledge of Gita, says about

searching some Tatvdarshi (Gita Adhyay 4 Shlok 34). It is evident from this that the method of bhakti told by (Brahm) the giver of the knowledge of Gita is not complete. Therefore in Gita Adhyay 6 Shlok 10 to 15, Brahm (Kshar Purush / Kaal) has described his own way of worship and has described the peace attained from his worship to be very bad (anuttamam) in Gita Adhyay 7 Shlok 18. It has been said in the above-mentioned Adhyay 6 Shlok 10 to 15 that a worshipper who keeps mind and senses under control, may prepare a special seat which should neither be too high, nor too low. Sitting on that seat, keeping heart and senses under control, must practice by focussing mind. Sitting upright, by observing celibacy, and controlling mind, one must depart. Engrossed in sadhna in this way, a worshipper attains the (Nirvanparmam) lifeless (nominal) peace residing in me. Therefore in Gita Adhyay 7 Shlok 18, has called the salvation (benefit) attained by his worship to be very inferior (anuttamam). In this very Gita Adhyay 18 Shlok 62 and Adhyay 15 Shlok 4, he has said that oh Arjun! You will attain supreme peace and Satlok; then one does not have rebirth, attains complete salvation. Even I (God, the giver of the knowledge of Gita) am in the refuge of that Aadi Narayan Purush Parmeshwar[1]. Therefore, one should only do His worship with firm determination.

In Adhyay 6 Shlok 47, he has himself described the path directed on the basis of the conjectural knowledge of his way of worship as (yuktatamH matH) the viewpoints of the darkness of ignorance. The other translators have done the meaning of 'Me yuktatamH matH' to be 'is acceptable as most superior', whereas, they should have done it as - this is my conjectural opinion based on the darkness of ignorance. Because about the true knowledge, he has advised to ask some Tatvdarshi Saint (Gita Adhyay 4 Shlok 34). The actual translation of Gita Adhyay 6 Shlok 47 -

Adhyay 6 Shlok 47

Yoginaam′, api, sarveshaam′, mad gaten, antaraatmna,
Shraddhaavaan , bhajte, yaH, maam′, saH, me, yuktatamH, matH||47||

Translation: The conjectural viewpoint on bhakti which I have

[1] Primordial Supreme God

given in Shloks 10 to 15, the estimated way of worship which I have mentioned, is not complete knowledge, because (Sarveshaam) all (yoginaam) among worshippers (yaH) he who (shraddhaavaan) with full faith (antaraatmna) with full determination (mad gaten) according to the bhakti-opinion given by me (maam) me (bhajte) worships (saH) he (api) also (yuktatamH) due to the darkness of ignorance, is engrossed in the worship of birth-death and heaven-hell. (me) my (matH) this is opinion. (47)

Translation: The conjectural viewpoint on bhakti which I have given in Shloks 10 to 15, the estimated way of worship which I have mentioned, is not complete knowledge, because amongst all the worshippers he who worships me with full faith, full determination according to the bhakti-opinion given by me, he, due to the darkness of ignorance, is also engrossed in the worship of birth-death and heaven-hell. This is my opinion.

Its evidence is also clear in Gita Adhyay 7 Shlok 18 and Gita Adhyay 5 Shlok 29 and Gita Adhyay 6 Shlok 15. Therefore, it is said in Gita Adhyay 18 Shlok 62 that Oh Bharat, you may go in the refuge of that Supreme God in every respect. By His grace only, you will attain supreme peace and eternal supreme abode i.e. Satlok. In Gita Adhyay 15 Shlok 4, it is said that when you find the Tatvdarshi Saint mentioned in Gita Adhyay 4 Shlok 34, then you should search for that Supreme State of Supreme God. Having gone where, the worshippers do not return to this world again i.e. they become free from birth and death forever. The Supreme God who has created the world-like tree, I also am in the refuge of that Eternal Supreme God. One should only worship Him.

Even in Gita Adhyay 3 Shlok 5 to 9, he has proved the knowledge of Gita Adhyay 6 Shlok 10 to 15 to be wrong. Arjun asked, "God, it is very difficult to control mind." God answered, "Arjun, controlling mind is like controlling wind." Then, he has also said this that undoubtedly nobody remains without doing any action even for a moment at any time. A very foolish person forcefully controlling all the senses of action externally, keeps thinking something in the mind. Therefore instead of sitting in one place by observing hathyog, it is superior to sadhna (karmyog) while performing worldly tasks.

Compared to not doing action i.e. doing sadhna with hath-yog[1] by sitting in one place, it is superior to do sadhna while doing actions. How will you subsist yourself by doing sadhna while sitting in one place (Akarmna)? Doing sadhna (by sitting in one seat with hathyog) by abandoning the ordinances of scriptures is a cause of bondage to actions. Secondly, it is superior only to do sadhna while performing actions in accordance with the scriptures. Therefore, do sadhna while performing your worldly tasks. In Gita Adhyay 8 Shlok 7, has said that, fight as well as do my sumiran. In this way, you will come to me only. In Gita Adhyay 7 Shlok 18 and Adhyay 18 Shlok 62, has said that the benefit (salvation) obtained from my sadhna is very inferior/bad (Anuttamam). Therefore, go in the refuge of that Supreme God, by whose grace you will attain supreme peace and (Shaashvatam Sthanm) Eternal Place i.e. Satlok. Search for some Tatvdarshi Saint and ask him the method of bhakti and the complete knowledge (Tatvgyan) of that Supreme God; even I (Brahm / Kshar Purush, the giver of the knowledge of Gita) do not know it.

Question: It is stated in Gita Adhyay 15 Shlok 18 that I am famous in Lok, in Ved by the name Purushottam. This proves that God, the giver of the knowledge of Gita, only is the Almighty and the entire Gita Adhyay 12 is describing the glory of the giver of the knowledge of Gita only.

Answer: In Gita ji, God, the giver of the knowledge of Gita, is describing his sadhna (way of worship) and capability as well as is stating the glory of that Supreme God and is also indicating towards a Tatvdarshi Saint for the sadhna of that Supreme God. The entire Gita Adhyay 12 is filled with the glory of Brahm (Kshar Purush / Kaal) and Gita Adhyay 13 is filled with the glory of that Supreme God i.e. Aadi Purush Parmeshwar. In Gita Adhyay 15 Shlok 1 to 4 and 16 and 17,

In Shlok 16, it is said that there are two Gods in the Lok made up of the element of Earth (the twenty-one brahmands of Brahm and the seven sankh brahmands of ParBrahm because of being formed of the element of earth, are also called as one lok). One is Kshar Purush i.e. Brahm. Second is Akshar Purush i.e.

[1] Forceful meditation

ParBrahm. The material bodies of all the living beings under these two Gods and of these two Gods are perishable and the soul is said to be imperishable.

In Shlok 17, it is said that in reality, Purushottam i.e. the Almighty Supreme God is someone else other than these two, who is called <u>Parmatma</u>[1]; who entering into the three loks, sustains and protects everyone. He is actually called the Eternal Supreme God.

In Adhyay 15 only in Shlok 18, the giver of the knowledge of Gita (Kshar Purush / Brahm), describing his state, is saying that I am called Purushottam on the basis of Lokved (folklore), because I am superior to all the living beings who are under me in my twenty-one brahmands, whether they are perishable in material bodies or are imperishable in soul form. Therefore on the basis of lokved (folk-lore), I am famous as Purushottam. In reality, Purushottam is some other Supreme God who is mentioned in Gita Adhyay 15 Shlok 17.

Question: In Gita Adhyay 10 Shlok 2 and 3, has said that no one knows about my origin. He who knows me as beginningless, as one who never takes birth, in essence, he becomes free from all the sins. It is clear from this that Brahm has no birth and he destroys all the sins.

Answer: Read the Gita Adhyay 10 Shlok 2 again in which it is said that neither gods (Brahma, Vishnu and Shiv etc) nor the great sages know about my origin because all of them have originated from me.

It is self-evident from this that God, the giver of the knowledge of Gita, has an origin i.e. has taken birth, but the gods and sages born from Kaal (Brahm) do not know about it because they have originated from Kaal. Like, children do not know about the birth of their father, but the father of their father i.e. the grandfather only tells about it. Supreme God, by Himself appearing in Kaal's lok, has told about the origin of Brahm. Please read the 'Creation of Nature' in this very book "Gyan Ganga".

The translation of Gita Adhyay 10 Shlok 3 has been done wrongly. Like, in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5 and

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[1] God

9, has called himself perishable and that he has repeated births and deaths, and in Adhyay 2 Shlok 17 and Adhyay 8 Shlok 3, 8 to 10 and 20 and Adhyay 15 Shlok 4, 16, 17, has said about some other Imperishable Eternal God.

Therefore in Gita Adhyay 10 Shlok 3, has said that the learned person amongst human beings i.e. a Tatvdarshi Saint who knows me and that Eternal God, who does not take birth in reality, the Maheshwar[1] of all the loks i.e. Supreme God in essence, that Tatvdarshi saint utters true knowledge; consequently, by doing bhakti based on the true way of worship told by that Tatvdarshi Saint one becomes free from sin. Its evidence is also in Gita Adhyay 4 Shlok 34. Please read the actual translation of Gita Adhyay 10 Shlok 3-

Gita Adhyay 10 Shlok 2

Na, me, viduH, surgnaH, prbhavam′, na, mahrshayH,
Aham′, aadiH, hi, devanam′, mahrshinam′, ch, sarvashH||2||

Translation: (Me) my (prbhavam) origin (na) neither (surganaaH) the gods know and (na) nor (mahrshayH) great seers (viduH) know (hi) because (aham) I (sarvashH) in all respects (devanam) of the gods (ch) and (mahrshinam) also of the great seers (aadiH) am the cause of beginning i.e. origin.

Translation: Neither do the gods, nor the great seers know my origin because I am the cause of the beginning i.e. the origin of the gods and also of the great seers in all respects.

Gita Adhyay 10 Shlok 3

YaH, mam′, ajam′, anadim′, ch, vetti, lokmaheshwaram′,
AsammoodH, saH, matryeshu, sarvpapaeH, prmuchyate||3||

Translation: (YaH) a learned person, who (mam) me (ch) and (anadim) the Everlasting i.e. Primordial God (ajam) who does not take birth (lok maheshwaram) the Great God of all the loks i.e. the Greatest God (vetti) knows (saH) that (matryeshu) who knows the scriptures in the right way i.e. who is equipped with the knowledge in accordance with the Vedas (asammoodH) i.e. Tatvdarshi scholar (sarvpapaeH) all the sins (prmuchyate) says in detail i.e. he only gives a correct description of the

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1 The Greatest God

knowledge of creation and actions i.e. liberates one completely from ignorance. Because of which all the sins of a person, who does bhakti based on the true sadhna told by the Tatvdarshi Saint, are destroyed.

Translation: A learned person who knows me and the Everlasting i.e. Primordial God who does not take birth, the Great God of all the loks i.e. the Greatest God, he, who knows the scriptures in the right way i.e who is equipped with the knowledge in accordance with the Vedas, i.e. Tatvdarshi scholar, speaks about all the sins in detail; which means, he only gives a correct description of the knowledge of creation and actions i.e. he liberates one completely from ignorance. Because of which, all the sins of a person, who does bhakti based on the true sadhna told by that Tatvdarshi Saint, are destroyed.

Indication of the Origin of Brahm (Kaal), the Giver of the Knowledge of Gita

It has been stated in Adhyay 10 Shlok 2 that Arjun, neither the gods, nor the great sages know about my origin (birth) because all these have originated from me. It is self-evident from this that Brahm (Kaal) has definitely taken birth, but the gods and the sages do not know about it. Like, children can not tell about the birth of their father, but the grandfather knows about it. Similarly, all the gods-sages etc in the twenty-one brahmands have originated from the union of Jyoti Niranjan / Brahm i.e. Kaal and Prakriti (Durga). Therefore, he is saying that no one in the twenty-one brahmands knows about my origin because everyone has originated from me. Only Purna Brahm can tell about the origin of Kaal (Brahm) because Brahm (Kaal) has originated from Param Akshar Brahm (Purna Brahm). In Gita Ji Adhyay 3 Shlok 14-15, there is a clear evidence of origin of Brahm.

Adhyay 10 Shlok 3: A Tatvdarshi i.e. a learned person who knows me (Brahm) and the Maheshwar/Greatest God of all the loks, who never takes birth i.e. the Eternal God, he knows the three Vedas (Rigved, Samved and Yajurved); he is a Tatvdarshi Saint. By doing sadhna according to the path of bhakti directed by him, all the sins get destroyed. It is mentioned in Gita Ji Adhyay 15 Shlok 16, 17, 18

that the Imperishable/Eternal Supreme God is someone else, who by entering into the three loks sustains everyone. I (Kaal) am called Purushottam, only because I am superior to the perishable living beings in material bodies and the imperishable soul under me in the twenty-one brahmands. Therefore, I have been called Purushottam on the basis of lokved i.e. baseless stories, but actually I am not imperishable/eternal or the sustainer. In Gita ji Adhyay 3 Shlok 14, 15, it is said that all the living beings arise from food grain, food grain arise from rain, rain arises from yagya, yagya from auspicious actions, actions arose from Brahm. Brahm originated from the Eternal God. That very Eternal Omnipresent God is situated in the yagyas, is worshippable in the yagyas; He only gives the fruits of the yagyas i.e. in reality, He only is the Adhiyagya.

Then, has said in Gita Ji Adhyay 10 Shlok 2 that no one knows about my origin (prbhavam). It is proved from this that even Kaal (Brahm) has taken birth. Therefore he is also in form somewhere. Otherwise, Krishna ji was already standing in front of Arjun. He could not say that I am immemorial and unborn (ajam). Kaal (invisible Brahm) only delivered all this correct information about his position (state) in the form of Gita by entering (like a ghost) into Sri Krishna's body and speaking from inside.

It has been proved in Gita Ji from the above-mentioned description that Brahm has originated from Purna Brahm. This evidence is also in Atharvaved Kaand 4 Anuvaak 1 Mantra 3, please read below -

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3

Pr yo jagye vidwaanasya bandhurvishwa devaanaaM janima vivakti |

Brahm Brahmn ujjbhaar madhyanneechaeruchchaeH swadhaa abhi pra tasthou ||3||

Pr - yaH - jagye - vidwaanasya - bandhuH - vishwa - devaanaam - janima - vivakti - BrahmH - BrahmnH - ujjbhaar - madhyaat - nichaeH - uchchaeH - swadhaa - abhiH - prtasthou||

Translation: (Pr) first of all (devaanaam) of the gods and the brahmands (jagye) the knowledge of the origin (vidwaanasya) of a curious devotee (yaH) who (bandhuH) the real companion i.e. Supreme God only,

to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmnH) Supreme God (madhyaat) from within Him i.e. by word power (BrahmH) Brahm / Kshar Purush i.e. Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e. all the loks (uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadhaa) by His acquirable (abhiH) attractive force (pr tasthau) properly established both of them.

Translation: Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e. Kaal from within Him i.e. by His word power, properly established the whole world i.e. all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm below by His acquirable attractive force.

Meaning: - Purna Parmatma[1] Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal servant (disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him i.e. from His body by His word power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/ disciples i.e. friends, Shri Dharam Das ji, Respected Garib Das ji etc. The above-mentioned Ved Mantra is also supporting this.

Kaand no. 4 Anuvaak no.1 Mantra no. 7

YoatharvaanM PitraM DevbhandhuM BrahspatiM namsaav ch gachchhaat′|

TvaM vishweshaaM janita yathaasH KavirDevo na dabhaayat swadhaavavaan ||7||

YaH - atharvaanm′ - Pitram′ - Devbandhum′ - Brahspatim′ - namsa - av - ch -gachchhaat′ - tvam′ - vishweshaam′ - janita - yatha - saH - KavirdevH

[1] Full-fledged God / Complete God (The Supreme God)

- na - dabhaayat′ - swadhaavaan′ |

Translation: (YaH) who (atharvaanm′) unchanging i.e. eternal (Pitram′) Father of the Universe (Dev bandhum′) the real companion of the devotees i.e. the basis of the soul (brahspatim′) Guru of the universe (ch) and (namsa) polite worshipper i.e. a methodical worshipper (av) with safety (gachchhaat′) who takes those who have gone to Satlok, to Satlok (vishweshaam′) of all the brahmands (janita) Creator, Jagdamba i.e. who is also endowed with the qualities of a mother (na dabhaayat′) who does not betray like Kaal (swadhaavaan) who has the nature i.e. qualities of (yatha) as it is (saH) He (tvam′) Himself (KavirDevH / Kavir′ - DevH) is KavirDev i.e. in different language is also called Supreme God Kabir.

Translation: He, who is unchanging i.e. eternal, Father of the universe, the real companion of the devotees i.e. the basis of the soul, Guru of the universe, and who takes a polite worshipper, i.e. a methodical worshipper, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands - Jagdamba i.e. who is also endowed with the qualities of a mother, who has the nature i.e. qualities of not betraying like Kaal, He is, as it is, Himself KavirDev i.e. in different language He is also called Supreme God Kabir.

Meaning: - In this Mantra, it has also been made clear that the name of that Supreme God, who has done all the Creation, is KavirDev (Supreme God Kabir).

God who is unchanging i.e. is 'eternal' in reality (It is also evident in Gita Adhyay 15 Shlok 16 -17), the Guru of the universe (Jagat Guru), the basis of the soul, who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmands, who does not betray like Kaal (Brahm), He is as it is Himself KavirDev i.e. God Kabir.

This God only, because of creating all the brahmands and living beings by His word power, is also called (Janita) Mother and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (Supreme God Kabir) has to be worshipped. "Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinm Tvamev, Tvamev sarvM mm Dev Dev" You only are my Mother

and Father, you only are my Brother and Friend, You are my knowledge and wealth, You are my God of all gods.

The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukta no. 24.

Question - How did the name Kavir i.e. Kabir come in Vedas? Vedas were obtained in the beginning of creation. KavirDev (Supreme God Kabir) has originated in 1398 A.D.?

Answer - The actual name of the Supreme God is KavirDev, and the similar names are SatPurush, Param Akshar Brahm, Purna Brahm etc. Like, the name of the body of the prime minister of a country is something else and pradhan mantri, prime minister are the names of the post. This very Supreme God KavirDev by changing names has come in all the four yugas, and was also present in a human-like visible body in Anami (Anamay) lok by the name KavirDev prior to the creation of the nature and the Vedas. The same KavirDev, after creating Satlok, then became seated in Satlok. Thereafter, He created all the loks of ParBrahm and Brahm and the Vedas; therefore, there is description of KavirDev in the Vedas.

God Kabir's taking Vibhishan and Mandodri in Refuge

Supreme God Muninder after taking Anal i.e. Nal and Aneel i.e. Neel in refuge went to Sri Lanka. A pious family of sixteen members of a supreme devotee Chandravijay ji used to live there. They were virtuous beings born in the Bhaat[1] caste. After listening to the spiritual discourse of Supreme God Muninder (KavirDev / God Kabir) Ji, the whole family took naam-daan[2]. The supreme devotee Chandravijay Ji's wife Bhaktmati[3] Karmvati used to serve King Ravan's queen Mandodri. She used to entertain queen Mandodri by telling humorous good and bad jokes. Bhakt[4] Chandravijay used to work (serve) in the court of Ravan. He used to please the king by singing the songs of his praise.

1 A Bard/ Panegyrist (an orator who delivers praises for sake of recreation)
2 Initiation
3 A female devotee
4 Devotee

Bhakt Chandravijay's wife Bhaktmai Karmvati, after obtaining spiritual instruction (initation) from Supreme God started narrating the discussion of God, the story of nature's creation which she had heard from her Satgurudev Muninder Ji, daily to queen Mandodri.

Bhaktmati queen Mandodri started relishing a lot. Bhaktmati Karmvati used to keep on narrating the true tale of God for hours and tears used to keep flowing from Mandodri's eyes. One day Queen Mandodri asked Karmvati, "From whom did you hear this knowledge? You used to speak nonsense. This much transformation can not take place without a God-like Saint." Then Karmvati told that we have recently taken initiation from a Supreme Saint. Queen Mandodri expressing the desire to meet the saint said, "This time when your Guru Ji comes, then bring him here." On getting the order of her mistress, bowing her head respectfully, Karmvati said, "Whatever your order, your maid will obey it. I have a request. It is said that one should not call a saint by order. It is auspicious for one to go personally and attain audience; otherwise, whatever is your order, will be obeyed." Queen Mandodri said, "This time when your Gurudev Ji comes, then let me know. I will personally visit him." Supreme God then again showed grace in Sri Lanka. Queen Mandodri obtained initiation. After sometime she got her dear brother-in-law Shri Bhakt Vibhishan ji obtain initiation. Bhaktmati Mandodri after taking initiation started remaining engrossed in the sumiran[1] of God day and night. She also requested her husband Ravan many times to obtain initiation from Satguru Muninder Ji, but Ravan did not agree and used to say, "I have done bhakti of supreme power, Mrityunjay (one who has won over death) Shiv Ji. There is no power equivalent to him. Somebody has misled you."

Sometime later, abducting the banished Shri Sita Ji, Ravan captivated her in his Nau lakha garden. Even on Bhakmati Mandodri's repeated requests, Ravan did not agree to return Mother Sita Ji. Then Bhaktmati Mandodri ji said to her Gurudev Muninder Ji, "Maharaj Ji, my husband has abducted another woman. I am unable to tolerate this. He is not agreeing to return her at any cost.

[1] Remembering the naam/mantra given

You have mercy, my Lord. To date, I had not seen such a grief in my life."

Supreme God Muninder Ji said, "Daughter Mandodri, this woman is not an ordinary woman. Shri Vishnu Ji had to come to earth because of a curse. He is Ramchandra, the son of King Dashrath. He is the resident of Ayodhya. He has been exiled for fourteen years and Lakshmi Ji herself in the form of Sita as his wife was in exile. Ravan has abducted her deceitfully by disguising as a sage. Lakshmi Ji is herself this Sita Ji. It is in Ravan's benefit if he, returning her immediately, asks for forgiveness and begs for his life."

Even on Bhaktmati Mandodri's numerous repeated requests, Ravan did not agree and said, "Those two jokers wandering in the forest, what harm they can do to me. I have infinite army. I have one lakh sons and a lakh and a quarter relatives. My son Meghnaath by defeating Indra, the king of heaven, has married his daughter. We have captured thirty-three crore gods. You want to scare me by telling those two homeless wanderers living in the forest as Gods. I will not return this woman."

Mandodri explained the knowledge of the path of bhakti[1] heard from her venerable Gurudev to Ravan a lot. Vibhishan also advised his elder brother. Ravan beat his brother Vibhishan and said, "You are taking Shri Ramchandra's side a lot; go to him."

One day bhaktmati Mandodri requested her venerable Gurudev, "Oh Gurudev, my wifehood is under threat. Please you also advise my husband once. If he will not listen to you, then I will not regret becoming a widow."

Supreme God, who had appeared by the name Muninder, accepting the request of his daughter Mandodri, standing in front of King Ravan's court, requested the gatekeepers to allow him to meet King Ravan. The gatekeepers said, "Rishi Ji, our king is holding a court at the moment. At the moment, the message from inside can come out, but the message from outside can not go in. we are helpless." Then Complete God disappeared and appeared in the court

[1] Worship

of King Ravan. When Ravan saw Rishi Ji, he asked in a roaring voice, "Who has allowed this Rishi to come in without my order. Bring and kill him in front of me." Then Supreme God said, "King, your gatekeepers had clearly refused me. They do not know how I came inside." Ravan asked, "How did you come in?" Then Supreme God in Muninder form disappeared and appeared again and said, "This is how I came in." Ravan asked, "Tell me the reason for coming." Then God said, "You, being a warrior, have abducted a woman. This is against your majesty and valiance. This is not an ordinary woman. She is herself the incarnation of Lakshmi. Shri Ramchandra Ji, who is her husband, is himself Vishnu. Returning her, beg for your life. Your benefit lies in this only." On hearing this, the worshipper of Tamogun (God Shiv) Ravan roaring in anger jumped from his throne with a naked sword in hand and that ignorant being blindly attacked seventy times with sword to kill Rishi Ji. Supreme God Muninder Ji was holding a slender stalk of a broom in his hand; He moved it forward as a shield. Ravan's seventy blows struck that delicate stalk. It sounded as if the sword was striking against an iron pillar. The stalk did not move even slightly. Ravan started sweating. Even then out of his arrogance did not agree. He, however, realised that this is not an ordinary Rishi. Ravan said, "I am not going to listen to any of your talks; you may go." Supreme God (Muninder Ji) disappeared from there, went to Mandodri and narrated the whole account to her. Queen Mandodri said, "Gurudev, now I will not have any problem becoming a widow." Muninder Ji departed from there.

Shri Ramchandra and Ravan fought a battle against each other. Ravan was killed. The kingdom of Lanka which Ravan had obtained by doing tough sadhna of Tamogun God Shiv by sacrificing his head ten times, that transient happiness also went away and he went to hell. On the contrary, Vibhishan, the worshipper of Satnaam of Supreme God, even without doing tough sadhna, by the grace of God got the kingdom of Lanka. For thousands of years Vibhishan enjoyed the pleasure of the kingdom of Lanka and by the grace of God, there was complete peace in the kingdom. All the people of demoniac nature had died. Bhaktmati Mandodri, Bhakt Vibhishan,

all the sixteen members of the family of the supreme devotee Chandravijay Ji and others who, after taking updesh from Supreme God, did true bhakti according to the rules throughout their lives, all those worshippers remained happy here on Earth as well as in the end, sitting in Supreme God's aircraft, went to Satlok (Shaashvatam Sthanm). That is why in Holy Gita Adhyay 7 Shlok 12 to 15, it is stated that those whose knowledge has been stolen by the transitory comforts obtained from the worship of the three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji), those men with demoniac nature, the lowest among men, the evil-doers, fools, do not worship me (Kaal / Brahm).

Then, in Gita Adhyay 7 Mantra 18, God (Kaal / Brahm), the narrator of Gita, is saying that rarely a noble soul does only my (Brahm) worship because he did not find a Tatvdarshi Saint. Those noble souls also remained dependent on the state of my (Anuttamam) very bad (Gatim) state of salvation. They are also not completely liberated. Therefore in Holy Gita Adhyay 18 Shlok 62 has said that oh Arjun, you may go in the refuge of that Supreme God (Complete God - Tat Brahm) in every respect. By only His grace, you will attain supreme peace and Satlok i.e. the Eternal Supreme Abode.

Therefore it is a request to the pious souls that today this servant of the servants (Sant Rampal Das) has the true method for the attainment of Supreme God. Take advantage by taking free-of-cost updesh.

Taking Indramati in Refuge in Dwapar Yug

In Dwaparyug, there was a king named Chandravijay. His wife Indramati was a very religious woman. She used to show great respect to Saints-Mahatmas. She had also made a guru. Her gurudev had told her, "Daughter, one should serve sadhus-saints. It is very beneficial to feed the saints." Fast of Ekadashi (eleventh day of a lunar fortnight), jaap (chanting) of mantra etc religious practices, which gurudev had explained to her, she was engaged in all that, and in the bhakti of God with a lot of determination. Gurudev had told her that if you will feed the saints, then you will become a queen in your future births also, and will attain heaven. The queen thought

that I will certainly feed one saint everyday. She pledged this in her heart that I will have food only after feeding a saint. By doing this it will remain in my mind, otherwise I may forget. Everyday the queen, first of all, used to feed a saint and then used to have food herself. This went on for years.

Once, a Kumbh featival was held in Haridwar. All the worshipper saints of the Trigun Maya departed for bath in the Ganga. Because of this the queen did not find any saint to feed for several days. Queen Indramati herself also did not eat anything due to her pledge. On the fourth day, Queen Indramati said to her maid, "Maid, see if you can find a saint. Otherwise, your queen will not remain alive today. Today I will die, but I shall not eat food." That compassionate Supreme God Kabir can make any reason to take His devotee of previous times in His refuge. The maid went to the balcony above and saw that a saint was coming from front. He was in white clothes.

In Dwapar Yug, Supreme God Kabir had come by Karunamay name. The maid came down and said to the queen, "There is a man who appears to be a saint." The queen said, "Call him quickly." The maid went outside the palace and requested, "Oh Mahatma ji! Our queen has called you." Karunamay Sahib ji said, "Why has the queen called me; what have I got to do with the queen?" The maid servant narrated the whole account. Karunamay (God Kabir) ji said, "If the queen needs me, she can come here; I am standing here. You are a maid servant and she is a queen. If I go there and she says that who had called you or her king might say something; daughter, showing disrespect to saints is very sinful." The maid returned and narrated the whole account to the queen. The queen said, "Maid, hold my hand and come." On reaching there, the queen prostrating with reverence requested, "Oh Supreme Being! My desire is to make you sit on my shoulder." Karunamay Sahib said, "Daughter! I only wanted to see whether you have any devotion or are merely starving." Karunamay ji went in to the palace with her. The queen prepared food with her own hands. KavirDev in Karunamay form said that I do not consume food. My body is not for consuming food. On this the queen said that I will also not have food. Karunamay

Sahib ji said, "Alright daughter, bring food; I shall have it." Because only He is called 'All-Capable' (Samrath) who can do whatever He wishes. Karunamay Sahib ji ate food. Kaviragni (Supreme God Kabir), who had appeared in Karunamay form, asked the queen, "Who told you this sadhna[1] that you are doing?" The queen said, "My gurudev has given me this order." God Kabir asked, "What order has your gurudev given to you?" Indramati replied, "Worship of Brahma-Vishnu-Mahesh, fast of Ekadashi, pilgrimage, goddess-worship, to carry out shraadhs, visiting a temple, service to saints." Karunamay (God Kabir) Sahib ji said, "The way of worship which your gurudev has given you will keep you in the cycle of birth and death, heaven and hell, and will not liberate you from the sufferings of 84 lakh births of various living beings." The queen said, "All the saints try to glorify themselves. You will not say anything against my gurudev, whether I may get liberated or not.

Now, Karunamay (God Kabir) Sahib ji thought that how should I convince these innocent living beings? They can die, but cannot leave what they are following blindly. Karunamay Sahib ji said, "Daughter, it is your wish. I am not criticizing. Have I abused your gurudev or have spoken ill of him? I am just telling the path of bhakti[2] that this bhakti is against the scriptures. It will not give you salvation, nor will any punishment of your deeds be severed, and listen, on the third from today, you will die. Neither will your gurudev be able to save you, nor will this fake way of worship of yours." (When it comes to dying, then this living being is frightened; otherwise does not listen.) The queen thought that saints do not lie, and I might die day after tomorrow. With this fear, she asked Karunamay Sahib, "Sahib, can my life be saved?" God Kabir (Karunamay) replied, "Yes, it can be saved. If you will take initiation from me, will become my disciple, will relinquish the former way of worship, then your life will be saved." Indramati said, "I have heard that one should not change gurudev; one incurs sin." God Kabir (Karunamay) said, "No, daughter, this is also your misconception. If one doctor's medicine does not work, then don't we go to another one? There is a

[1] Religious actions worthy of being done / Religious Practice

[2] Worship

teacher of class five. Then there is a teacher of a higher class. Daughter, you will have to move to the next class. Will you spend your whole life in class five? You will have to leave this. Now you do further studies. I have come to teach you." She would not have agreed, but started seeing her death that if the saint is saying then things might go wrong. On thinking this, Indramati said that I will do as you say. Karunamay (God Kabir) Sahib gave her initiation, and said, "Kaal will come in my form on the third day; you do not have to speak to him. Do jaap of the mantra that I have given you for two minutes. Look at him after two minutes. Then treat respectfully. Normally, when Gurudev comes, one should immediately fall at his feet. This is my order only for this time." The queen said, "Alright."

Now the queen was worried; was doing jaap with devotion. Kaal came in Gurudev's form by acquiring (Kabir Sahib) Karunamay Sahib's appearance, and called out "Indramati, Indramati". Now she was already scared, kept on doing sumiran (jaap of mantra). She did not look at Kaal. When looked at him after two minutes, Kaal's form changed, and his actual face became visible. He did not have Karunamay Sahib's appearance anymore. When Kaal saw that his form has changed, then he realised that she has some powerful mantra. He left saying, "I will see you some other time. You have been saved this time." The queen became very happy and was delighted. She told her maid servants that I was supposed to die, but my Gurudev saved me. She went to the king, and said that I was going to die today, my gurudev saved me. Kaal had come to take me. The King said, "You are always doing dramas. If Kaal had come, would he have left you? These saints just mislead you." Now how could the queen accept what the king said? The queen went to her room and laid down in happiness. After some time, Kaal came again as a snake and stung the queen. As soon as the snake stung the queen, she became aware of it. The queen screamed, "A snake has stung me." The servants came running. The snake went out through a hole (through a small outlet for water) before their eyes. After calling her Gurudev, the queen fainted. Karunamay (God Kabir) Sahib ji appeared there. He recited a mantra just to show others (He can restore one to life even without a mantra; he does not need

any incantations.) and restored Indramati to life. The queen felt immensely grateful that Oh Bandichhor, had I not been in your refuge today, I would have died. Supreme God Kabir said, "Indramati, I would not have even let this Kaal enter your house. He would not have even attacked you, but you would not have trusted me. You would have thought that no crisis had to come over me. Guruji has given me naam by misleading me. Therefore, I have given you a slight jolt; otherwise daughter, you would not have developed faith."

Dharmdas yahaan ghanaa andhera, bin parchay jeev jam ka chera||

God Kabir (Karunamay) said that now when I will wish, then you will die. Garibdas ji says that -

Garib, Kaal darae Kartaar se, jai jai jai jagdish|
Jaura jauri jhadti, pag raj daare sheesh||

This Kaal is afraid of God Kabir (Supreme God Kabir) and this death (jaura) dusts Kabir Sahib's shoes i.e. is equivalent to a servant. Then applies that dust on her head and says that I will not only go to your devotee.

Garib, Kaal jo peesae peesna, jaura hai panihaar|
Ye do asal major hain, mere Sahib ke darbaar||

This Kaal who is the Lord (Brahm) of the twenty-one brahmands, and who is the father of Brahma, Vishnu and Mahesh, he grinds the flour of my Kabir Sahib (God Kabir) i.e. is a definite servant, and jaura (death) fetches water for my Kabir Sahib i.e. is a special maid servant. These two real servants are in my Supreme God Kabir's court.

After a few days, Karunamay (God Kabir) Sahib ji came again, and granted Satnaam[1] to queen Indramati.

Then after some time, seeing queen Indramati's intense devotion, Karunamay ji gave her Saarnaam[2]. Then made her attain Shabd[3]. Supreme God Kabir used to visit queen Indramati from time to time. Indramati used to request, "Please advise my king husband, Lord. If he also agrees and comes in your feet, then my life

[1] This is formed by the union of Om' and Tat'

[2] This is of three mantras

[3] To grant word power and divine vision for attaining the Eternal God

will become successful." Kabir Sahib requested Chandrvijay, "Chandravijay, you should also take naam. This kingdom and luxury is of two days. Then a living being will go in 84 lakh births of various life forms." Chandravijay said, "Lord, I will not take naam, and will not restrict your disciple whether she may give the whole treasury in charity, or organise any type of (satsang) spiritual discourse. I will not oppose it." God Kabir (Karunamay) asked, "Why will you not take naam?" King Chandravijay replied, "I have to attend parties of big kings." Karunamay (God Kabir) ji asked, "What hinderance will naam cause in going to the parties? Go to assemblies, eat cashewnuts, drink milk, juice, but do not consume alcohol. Drinking alcohol is a heinous sin." But the king did not agree.

On queen's request, Karunamay (God Kabir) ji again advised the king that without naam this life will be wasted. You may take naam. The king again said, "Guruji, do not ask me to take naam. I will not object your disciple. No matter how much charity she does, or how many satsangs she gets done. Sahib said, "Daughter, seeing this pleasure of two days, his mind has become corrupt. You remain devoted in God's feet. Get your welfare done. Here nobody is anybody's wife or husband. It is a relationship of two days based on the previous deeds. Perform virtuous deeds and get your welfare done, daughter."

When Indramati turned into an eighty year old woman, (when actually she had to die at fourty years of age) when the body also started shaking, then Karunamay Sahib ji said, "Now tell, Indramati, what do you want? Do you want to go to Satlok?" Indramati replied, "Supreme God, I am ready. I am completely ready, Beneficent." Karunamay Sahib ji asked, "Do you have any attachment in your grandchildren?" The queen replied, "Not at all, Supreme God. You have given such a pure knowledge. Now what should I wish for in this bad world?" Supreme God Kabir (Karunamay) ji said, "Come, daughter." The queen died. Supreme God Kabir (Karunamay) Bandichhor took queen Indramati's soul up. There is a Mansarover (lake) in this very brahmand. The soul has to be bathed in that Mansarover. Supreme God Kabir appearing in Guru Form keeps this living being at the Mansarover for some time. Supreme God

Kabir Bandichhor ji then asked Indramati, "If you have any desire in this world, then you will have to take birth again. If you have any desire left in your mind, then you can not go to Satlok." Indramati said, "Sahib, you are omniscient. I do not have any desire. Only have desire of your feet. But I have a doubt in my mind that my husband never objected me in any of the religious acts. Otherwise today's husbands cause hinderance to their wives. If he had forbidden me, then I would not have come in your feet. I would not have got my welfare done. If he gets any benefit for his cooperation in this auspicious act, then also have mercy on him sometime, Lord. Supreme God Kabir saw that this fool has again got stuck due to him. God Kabir said, "Alright daughter, you stay here for two-four years."

Two years later, even the king started dying, because he had not taken naam. The messengers of Yam[1] came. The king felt dizzy and fell in the courtyard. The messengers of Yam strangled him. Because of being strangled, the king choked and his faeces and urine came out. Karunamay (God Kabir) Sahib ji said to the queen, "Look, what is the state of your king?" God Kabir (Karunamay ji) was showing from Mansarover. On seeing all that, the queen said, "Please see, Lord, if he gets any reward for his cooperation in bhakti, then have mercy." The queen still had some affection for him. God Kabir (Karunamay ji) thought that she will again get entangled in Kaal's trap. Thinking this, God Kabir from Mansarover went there, where King Chandravijay was lying unconscious in his palace. The Yamdoots (messengers of Yam) were taking his life. On God Kabir's arrival, the Yamdoots flew in the sky like vultures from a dead body. Chandravijay regained consciousness. Karunamay Sahib ji was standing in front. He was only visible to Chandravijay and not to anyone else. Chandravijay fell in His feet and started begging, "Please forgive me, Beneficent; save my life", because he saw that now he is going to die. (The eyes of this living being open when he realises that things have actually gone wrong.) Please forgive me, save my life, Master." God Kabir said, "King, today also the condition is same. Even that day the condition was same; you will have to

[1] The God of death

take naam." The King said, "I will take naam[1]. I will take it just now." God Kabir gave him naam updesh and said that now I will give you a life of two years. If even a single breath will be missed in it, then again the punishments of your deeds will remain.

Kabir, jeevan to thoda bhalaa, jae sat sumran ho|

Laakh varsh ka jeevna, lekhe dhare na ko||

Because of the previous deed of cooperation in the auspicious actions and the sumiran[2] for two years with devotion, God Kabir by providing all the three naams to Chandravijay also took him across. "Hail (Supreme God Kabir) KavirDev ji, "Jai Bandichhor".

Supreme God Kabir increases the life of a true devotee and also protects his/her family. It has been proved from the above-mentioned description. These evidence are of very early times. In the present time, a common man does not believe this. Read the numerous evidence of removal of sufferings and increment in age in present time by Satguru Rampal ji by the power of Venerable Supreme God Kabir in this very book under the topic "True Path to the Misled".

The Secret of the Holy Purans

To understand the Purans, please bear in mind that Shri Brahma Puran, Shri Vishnu Puran and Shri Shiv Puran begin from the leela[3] of Brahm, who has been called the (Pratham Avyakt) 'First Unmanifested' in Gita Adhyay 7 Shlok 25; who says in Gita Adhyay 11 Shlok 32 that "I am Kaal". He is also called Kshar Purush and Jyoti Niranjan. He only is also called SadaShiv i.e. Kaal-form Brahm. He only by making one Brahmlok in a brahmand lives in its upper part. He only is called MahaVishnu, MahaBrahma and MahaShiv, and that area is called Kashi. In that only, forming three places, Rajgun-dominated, Satgun-dominated and Tamgun-dominated, keeping his wife Durga (MahaLakshmi) with him, giving rise to the three sons, Rajgun Shri Brahma Ji, Satgun Shri Vishnu Ji and Tamgun Shri Shiv Ji, makes them unconscious. He keeps rearing them in the unconscious state. On becoming young, brings Shri Brahma Ji

1 To become disciple and attain the way of worship

2 Remembering the given naam

3 Divine act of a deity

into consciousness on a lotus flower, Shri Vishnu Ji on a snake bed and Shri Shiv Ji on a Kailash mountain. These three gods themselves do not know who is their originator? This Kaal Brahm only acquiring the Vishnu form, giving rise to a lotus from his navel, keeps Shri Brahma Ji on it and brings him into consciousness. He only, whenever he wishes, becomes visible by assuming Shri Brahma, Shri Vishnu and Shri Shiv form. This Kaal never appears in his original form which he had shown while giving the knowledge of Shrimad Bhagwat Gita Ji. There is evidence in Gita Adhyay 10 and 11. In Shrimad Bhagwat Gita Adhyay 11 Shlok 47, 48, it has been said that oh Arjun, neither has anyone seen this original Kaal-form of mine before, except you, nor can anyone see in the future. This I have shown you by doing a favour. My, Brahm's, this Kaal-form of thousand arms and eyes etc can never be seen by the methods like yagya[1], jaap[2] of 'Om ' naam etc mentioned in the Vedas. The purport is that God can not be attained by the methods mentioned in the Vedas. Therefore, Rishis[3]-Maharishis[4] considering the 'Om ' naam in the Vedas to be that for attaining God, did intense sadhnas[5] of yagya and jaap of 'Om ' naam for attaining God, but did not see 'Brahm'. Someone saw the light of the kamals (lotuses). Someone saw the 'Jyoti' (light) in the body and heard the dhuns (tunes), which is Kaal's (Brahm's) trick. Some, on seeing the light emitting from the one thousand jyotis (lights) of the Sahasr Kamal (a lotus with thousand petals) considered it to be the attainment of God. For example, in some place, one thousand bulbs of the same colour are lit placed next to each other in a round circle. From a distance, it appears to be a mass of light to a person. On going very close, one finds that it is the light of the bulbs.

Similarly, some worshippers by concentrating inside the body through hathyog[6], on seeing some fireworks, consider it to be the attainment of God. Considering the web of Kaal as bliss, they ruin

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[1] Sacrificial ceremony

[2] Repetition of mantra

[3] Sages

[4] Great Sages

[5] Religious practices

[6] Forceful meditation

their precious lives. It is clearly mentioned in the Vedas that Supreme God has a body. There is evidence in Yajurved Adhyay 1 Mantra 15 and Adhyay 5 Mantra 1 -

Agne tanur′ asi | Vishnve tva Somasya tanur′ asi |

Its literal meaning is that - Supreme God has a body. That Eternal Purush[1] (SatPurush) has a body for nurturing i.e. Supreme God is in form. Therefore the sages did intense sadhnas for seeing God. But God can not be attained by the method mentioned in the Vedas. Therefore until now all the worshippers, sages etc composed books of their experiences which is against the knowledge of the Vedas. Now the entire devotee society instead of the Holy Vedas has become based on the knowledge of the books composed by the experiences of other Maharishis or saints.

Brahm, the giver of the knowledge of the Holy Vedas and Shrimad Bhagwat Gita Ji, is saying that the three gunas (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) are not worthy of being worshipped as deities because these are also perishable, and give the fruit of an action as destined. They can not forgive (destroy) sins. Their worshippers have to bear the destined sufferings. Although by the worship of these three gods, transitory worldly pleasures are obtained, but one does not get complete salvation, and those who have faith in the short-lived benefits obtained from these three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji), they, equipped with demoniac nature, the lowest among men, the evil-doers, fools, do not even worship me (Kaal / Brahm) [Evidence in Shrimad bhagwat Gita Adhyay 7 Shlok 12 to 15]. Because a worshipper of Brahm, on the basis of the earnings of his naam[2] and virtues lives for a long time in the Mahaswarg[3] built in the Brahmlok. Therefore Kaal is saying that I can give more relief than the three gods. But this Brahmlok and Kaal (Brahm) are also perishable. It has been said in Gita Adhyay 8 Shlok 16 that upto Brahmlok, all the loks are destructible, and in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5, Brahm, the giver of the knowledge of Gita, is himself say-

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[1] God

[2] Mantra

[3] Great heaven

ing that even I have birth and death i.e. am perishable. Therefore it is said in Holy Gita Adhyay 7 Shlok 18 that the fourth type of my (Brahm's) worshippers, who are Gyani, they come to know on the basis of the knowledge of the Vedas that only one Supreme God is worshippable as a deity; He only is the destroyer of the sins and the giver of the complete salvation, and human body has been given for the attainment of God. They themselves drew a conclusion from the Vedas that 'Om ' (?) is the only mantra for attaining God. They even sacrificed their bodies by doing sadhna with this 'Om ' mantra for thousands of years. But did not see God; got other achievements. They attained some siddhis (supernatural powers) and got high posts in Heaven-Great Heaven etc. Then on depletion of the earnings of good deeds and the fruit of worship, again birth-death, the intense sufferings in the bodies of the 84 lakh life forms and experience of the results of the sinful deeds in hell also remained.

In Holy Yajurved Adhyay 40 Mantra 10 and Holy Gita Adhyay 4 Mantra 34, Brahm, the giver of the knowledge of both the aforesaid scriptures, is saying that I (Kaal-form Brahm) do not know about that Supreme God. For complete information about that Supreme God i.e. for Tatvgyan and for information about the method of attaining that Supreme God i.e. about the path of complete salvation, search for Tatvdarshi saints[1]. Then whatever way of worship they tell, do accordingly. After that one should search for that Param Pad of Parmeshwar (Supreme State of the Supreme God). Having gone where the worshippers do not return again to the world i.e. after attaining complete salvation, forever become free from birth-death, the sufferings of the 84 lakh births of various life forms and the pain of the sufferings of hell, and on attaining complete peace, go to the (Shaashvatam Sthanm) Eternal Lok i.e. Satlok (Evidence: Gita Adhyay 15 Shlok 1 to 4 and Gita Adhyay 18 Shlok 62 and Rigved Mandal 1 Sukt 24 Mantra 1-2).

Because of not getting a Tatvdarshi saint, all the sages even after doing sadhna according to the Vedas remain in intense suffering. Therefore in Gita Adhyay 7 Shlok 18, it is said that those who are knowledgeable (Gyani) souls, they are indeed noble, because

[1] A God-realised saint who has complete knowledge of all the religious scriptures.

they do sadhna for the attainment of God with body-mind-wealth according to the Vedas, but they are also dependent on the benefit obtained from my (Kaal), Brahm's, (Anuttamam) very bad state i.e. sadhna. As a result of which they can not get completely liberated. Birth-death and the sufferings in the bodies of various living creatures and in hell on the basis of deeds can never end.

Jyoti Niranjan (Kaal Brahm) has pledged that I will never appear before anyone in my actual Kaal form by any way of worship. Therefore this Kaal-form Brahm only by becoming visible in the form of his sons (Brahma, Vishnu and Shiv) performs different roles. Because of this other people think that God Vishnu performed this leela (divine act); sometimes say that Shri Brahma performed this leela; sometimes say that Shri Shiv did this leela. Like, a common man says that Shri Brahma Ji originated from the navel of Shri Vishnu Ji on a lotus. At that time Kaal in the form of Shri Vishnu Ji had manifested the lotus from his navel.

In Brahma Puran {Adhyay named 'Srishti Ka Varnan' (Description of Creation)} Shri Lomharshn Rishi (who is also called Soot Ji) has narrated the knowledge heard from his gurudev[1] Shri Vyas Rishi. Shri Vyas Ji heard it from Shri Narad Ji and Shri Narad Ji had gained information from his father Shri Brahma Ji. Shri Brahma Ji himself does not know from where he originated (Shri DeviMahaPuran, Third Skand). This does not mean that the knowledge of the Purans is wrong. The knowledge which Shri Brahma Ji has given after gaining consciousness, it is correct upto that level, but the knowledge of the time prior to gaining consciousness is a baseless story (lokved). The Tatvgyan and the knowledge of the actual creation of nature, which Supreme God by appearing in the form of a Tatvdarshi Saint named Sat Sukrit in the first Satyug had given to Shri Brahma Ji and Shri Manu Ji etc, they turned a deaf ear to it. Thereafter when the decendents of Shri Brahma Ji started asking him, then on the basis of that hearsay knowledge with some adulteration he has delivered the knowledge of the former time, because of which no Puran is equipped with conclusive knowledge. From some Puran it is proved that Shri Vishnu Ji originated from

[1] Religious Teacher

Shri Brahma Ji; from some Puran it is proved that Shri Brahma Ji originated from Shri Vishnu Ji etc-etc. Because of this very reason, all the sages and Shri Brahma, Vishnu and Shiv also are in doubt.

Fight between Shri Brahma Ji and Shri Vishnu Ji

Shri Shiv Puran (Vidhyeshwar Sanhita Adhyay 6, Translator: Deen Dayal Sharma, Publisher: Ramayan Press Mumbai, Page 67 and Editor: Pandit Ramlagn Pandey; "Vishaarad" Publisher: Savitri Thakur, Publication: Rathyatra Varanasi, Branch - Naati Imli Varanasi Vidhyeshwar Sanhita, Adhyay 6, page 54 and Translator: Dr. Brahmanand Tripathi, Sahitya Ayurved Jyotish Aacharya, M.A., PhD, D.Sc.A. Publisher: Chaukhamba Sanskrit Pratishthan, 38 U.A. Jawahar Nagar, Bungalow Road, Delhi, Sanskrit Sahit Shiv Puran Vidhyeshwar Sanhita, Adhyay 6, Page no 45.)

Shri Brahma Ji came to Shri Vishnu Ji. At that time Shri Vishnu Ji along with Lakshmi was sleeping on the snake bed. Servants were also sitting next to them. Shri Brahma Ji said to Shri Vishnu Ji, "Son, get up. See, your father has come. I am your Lord." On this Vishnu Ji said, "Come, sit. I am your father. Why has your face become crooked?" Brahma Ji said - Oh Son! Now you have become arrogant; I am not only your guardian, but am the father of the entire universe. Shri Vishnu Ji said, "Oh thief! What superiority are you boasting of? The entire universe resides in me. You originated from the lotus on my navel, and are talking like this to me only." After saying this, both the gods started fighting with each other with weapons. They attacked on each other's chest. On seeing this SadaShiv (Kaal-form Brahm) placed a bright ling (phallus) between the two; then their fight stopped.

(This above-mentioned account has been excerpted from the Shiv Puran of Gita Press Gorakhpur. But it is correct in the one with the original Sanskrit which has been mentioned above, and in Shiv Puran of other two editors and publishers.)

Please think: In Shri Shiv Puran, Shri Vishnu Puran and Shri Brahm Puran and Shri Devi MahaPuran, there are descriptions of the divine acts (leela) of the lives of the three gods and SadaShiv (Kaal-form Brahm) and Devi (Shiva / Prakriti). Based on these only, all the sages and gurus used to deliver knowledge. If someone im-

parts knowledge different from the Holy Purans, then because of being opposite to the syllabus, it is useless.

The description of the above-mentioned fight is from Holy Shiv Puran, in which both the gods are quarrelling like five-year-old kids. They say that you are my son, the second one says, "You are my son; I am your father." Then holding each other's collar, fight by punching and kicking. The same is the character of the lords of the three loks.

The aforesaid three Purans (Shri Brahma Puran, Shri Vishnu Puran and Shri Shiv Puran) begin from Kaal-form Brahm i.e. Jyoti Niranjan only, who lives in Brahmlok, acquiring MahaBrahma, MahaVishnu and MahaShiv form, and also performs his divine act (leela) in the above-mentioned forms. He keeps his actual Kaal form hidden, and later there is description of the (leelas) divine acts of Rajgun Brahma Ji, Satgun Vishnu Ji and Tamgun Shiv Ji. On the basis of the above-mentioned knowledge, it will become easier to understand the Holy Purans.

Shri Vishnu Puran

(Translator Shri Munilal Gupt, Publisher - Govind Bhawan Karyalay, Gita Press Gorakhpur)

Shri Vishnu Puran's knowledge has been said by Shri Parasar Rishi Ji to Shri Maitrey Rishi Ji.

Shri Parasar Rishi Ji soon after getting married took a firm decision of abandoning home and doing sadhna in the forest. His wife said, "Just now we have got married, and you are leaving home. Go for sadhna after having children." Then Shri Parasar Rishi said that having children after doing sadhna will produce an offspring with noble instincts. After some time I will send my power (semen) for you through some bird; you may accept it. On saying this, abandoned home and departed to the forest. After one year of sadhna, taking out his semen and encasing in a leaf of a tree, protecting the semen by the power of his mantra said to a crow that go and give this leaf to my wife. Carrying it the crow was flying over a river. That leaf fell in the river from his beak. A fish ate it. A few months later, a boatman caught that fish and cut it. A girl came out of it. The

boatman named the girl as Satyavati. The same girl (because of being born from the stomach of a fish) was also known as Machhodri. The boatman brought Satyavati up as his daughter.

The crow, on returning, narrated the whole account to Shri Parasar Ji that another crow tried to snatch that semen filled leaf from me considering it to be a piece of flesh, because of which it fell in the river and immediately a fish ate it. When after finishing sadhna Shri Parasar Ji was returning after sixteen years, he called the boatman for crossing the river, and said, "Quickly take me across the river. My wife is waiting for me." At that time the boatman was having food and the fourteen-year-old young girl born from Shri Parasar Rishi's seed from a fish was present there holding food for her father. The boatman knew that a Rishi who comes after doing sadhna-meditation (tapasya) is equipped with siddhi (supernatural powers). If his orders are not obeyed quickly, he gives curse. The boatman said, "Rishivar, I am eating food; to leave unfinished food is disrespect to the Ann Dev (Food God). I will incur sin." But Shri Parasar Ji did not pay a slightest attention to what he said. Seeing Rishi very eager, the boatman told his young daughter to take Rishi Ji across. On getting father's order, his daughter took Rishi Parasar Ji in the boat and set off. On reaching the middle of the river, Rishi Parasar Ji expressed a desire to perform an evil act with that girl born from his own seed-power from a fish i.e. with his own daughter. The girl also used to hear the tales of people afflicted by the curse given by angry Rishis (sages), from her foster boatman father. Trembing with the fear of curse, the girl said, "Rishi Ji, you are Brahmin. I am a daughter of a Shudra." Rishi Parasar Ji said, "No problem." To save her honour, the girl again made an excuse, "Oh Rishivar, my body smells of fish." Rishi Parasar Ji finished the smell by his supernatural power. Then the girl said, "People are watching on both the ends." Rishi Parasar Ji taking water of river Ganga in his hand threw it in the sky and created fog by his supernatural power. He fulfilled his desire. The girl apprised her foster father of the whole incident through her foster mother and told that Rishi told his name to be Parasar, and himself to be the grandson of Rishi Vashishth Ji. When the time arrived, Shri Vyas Rishi Ji was born

from the womb of the unmarried girl.

Shri Vishnu Puran has been composed by that same Shri Parasar Ji. Shri Parasar Ji told that oh Maitrey, the knowledge that I am going to narrate to you, Daksh-etc Munis (seers) had narrated this very topic to King Purukuts on the bank of river Narmada. Purukuts to Sarasvat and Sarasvat had said to me. Shri Parasar Ji has said in Shri Vishnu Puran, First Adhyay Shlok no. 31, page no 3 that this universe has originated from Vishnu; it is situated in him only. He only is the composer of its state and rhythm. In Adhyay 2 Shlok 15, 16, on Page 4, it is said that oh Dwij! The first form of ParBrahm appears to be like Purush i.e. God, but 'manifested' (to appear in MahaVishnu form) and 'unmanifested' (to reside in invisible form in actual Kaal-form in the twenty-first brahmand) are his other forms and 'Kaal' is his main form. God Vishnu who presents in Kaal-form and manifested and unmanifested form, this is his child-like exploits.

It is said in Adhyay 2 Shlok 27, page no 5 - Oh Maitrey! At the time of destruction, on Pradhaan's i.e. Prakriti's being situated in a state of equilibrium i.e. on Purush's being situated separately from Prakriti, God Vishnu's Kaal form manifests.

Adhyay 2 Shlok 28 to 30, page no 5 - Immediately thereafter (at the time of creation) that ParBrahm Parmatma, the Universal form, Omnipresent, Lord of all living beings, the universal soul, Supreme God by His own desire entering into the <u>vikaari</u>[1] Pradhaan and <u>avikaari</u>[2] Purush agitated them|| 28, 29|| Just as smell, even when not active, only by its proximity agitates the mind; similarly, Parmeshwar by His proximity influences Pradhaan and Purush 30

Important: - It has been clarified in Shlok no. 28 to 30 that apart from Prakriti (Durga) and Purush (Kaal God), there is some other Parmeshwar, who inspires both of these to again do creation.

It is written in Adhyay 2 on page no. 8 Shlok 66 - The same God Vishnu, being Srishta (the creator - Brahma), does his own creation. In Shlok no. 70, it is written - God Vishnu only is the one who does creation through Brahma etc states. He only is created and

[1] One who enjoys the senses

[2] One who does not enjoy the senses

himself also dies. In Adhyay 4 Shlok no. 4 on page 11, it is written that there is some other Parmeshwar (Supreme God) who is also the Ishwar (God) of Brahma, Shiv etc Ishwars (Gods). Adhyay 4 Shlok 14-15, 17, 22 on page 11, 12, it is written - Earth said, "Oh one with Kaal appearance! Salutations to you. Oh God! You only, for the creation etc of the universe, adopt Brahma, Vishnu and Rudra form. Whichever form of yours appears in incarnation form, the gods worship that only. You only are Omkaar. It is written in Adhyay 4 Shlok 50 on page 14 - then that God Hari becoming equipped with Rajogun, acquiring four-faced Brahma form, created the nature.

It has been proved from the above-mentioned description that Rishi Parasar Ji based on hearsay knowledge i.e. Lokved, composed the Shri Vishnu Puran. Because Purna Parmatma, Himself appearing in the First Satyug, had imparted the actual knowledge to Shri Brahma Ji. Shri Brahma Ji told some knowledge and some self-made imaginative knowledge to his descendents. Hearing from one another this lokved[1] propagated to Shri Parasar Ji. Shri Parasar Ji has called Vishnu as Kaal as well as ParBrahm. This has also been proved from the above-mentioned description that Vishnu i.e. Kaal in Brahm form, by taking birth as Brahma, Vishnu and Shiv, produces the nature. Brahm (Kaal) only by appearing in the three forms in Brahm lok, deceives by doing leela (divine act). He himself also dies there. (For special information, please read 'Information about Destruction' in book 'Gahri Nazar Gita Mein' in the description of Adhyay 8 Shlok 17). In that very Brahm lok, Brahm has created three places. One is Rajogun dominated; in that this very Kaal-form Brahm lives by acquiring his Brahma form, and keeping his wife Durga with him gives rise to Rajogun-dominated son; keeps his name Brahma and makes him do the production in one brahmand. Likewise, making a Satgun-dominated place in that very Brahm lok, lives himself by acquiring Vishnu form, and keeping his wife Durga (Prakriti) as his wife, gives rise to a son endowed with Satgun; keeps his name Vishnu. He makes that son do the task of maintaining the state in the three loks[2] (Earth, Nether World, Heaven) in one

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[1] Hearsay knowledge

[2] Place / World

brahmand (Evidence: Shiv Puran, published from Gita Press Gorakhpur, Translator: Hanuman Prasad Poddar, Chiman Lal Goswami, Rudra Sanhita Adhyay 6, 7 Page 102, 103).

In Brahmlok only, creating a third place dominant in Tamgun, himself lives in it by acquiring Shiv form and keeping his wife Durga (Prakriti) with him, through the act of husband and wife, in the same way gives rise to the third son who is endowed with Tamogun; keeps his name Shankar (Shiv). He makes this son kill the living beings of the three loks.

In Vishnu Puran, the knowledge upto Adhyay 4 is that of Kaal-form Brahm i.e. of Jyoti Niranjan. The mixed knowledge from Adhyay 5 onwards is of the divine acts (leelas) of the Kaal's son Satgun Vishnu and is the knowledge of his incarnations Shri Ram, Shri Krishna etc.

The thing to consider particularly is that the narrator of Shri Vishnu Puran is Shri Parasar Rishi. Purukuts heard this very knowledge from Daksh-etc Rishis, Sarasvat heard from Purukuts and Shri Parasar Rishi heard from Sarasvat. That knowledge was written in Shri Vishnu Puran, which is today in our hands. In this, even the knowledge of only one brahmand is incomplete. The knowledge of Shri Devi Puran, Shri Shiv Puran etc Purans has also been given by Brahma Ji. The knowledge imparted by Shri Parasar can not be similar to the knowledge delivered by Shri Brahma Ji. Therefore to understand Shri Vishnu Puran, help will be taken from Shri Devi Puran and Shri Shiv Puran. Because this knowledge has been given by Daksh-etc Rishis' father Shri Brahma Ji. To understand Shri Devi Puran and Shri Shiv Puran, assistance will be taken from Shrimad bhagwad Gita and the four Vedas. Because this knowledge has been imparted by God Kaal-form Brahm himself, who is the originator i.e. father of Brahma, Vishnu and Shiv Ji. To understand the knowledge of Holy Vedas and Holy Shrimad Bhagwad Gita Ji, we will have to take help from Swasam Ved i.e. Sukshm Ved which has been given by Kaal-form Brahm's originator i.e. father Param Akshar Brahm (KavirDev); which SatPurush, on appearing, had Himself uttered through (KavirgirbhiH) Kavir Vaani / Kabir Speech. (Evidence is in Rigved Mandal 9 Sukt 96 Mantra 16 to 20).

Shri Brahma Puran

The narrator of this Puran is Shri Lomharshan Rishi Ji, who was the disciple of Shri Vyas Rishi and who is also known as Soot Ji. Shri Lomharshan Ji (Soot Ji) told that previously Shri Brahma Ji had narrated this knowledge to Daksh-etc eminent sages. I will narrate the same. **In the Adhyay named "Srishti ka Varnan" (Description of Nature) of this Puran (page 277 to 279) it has been stated that** Shri Vishnu Ji is the basis of the whole world, who is in the form of Brahma, Vishnu and Shiv does the production, preservation and destruction of the world. I salute to that God Vishnu.

One who is always everlasting-true form and the primary cause unmanifested Prakriti; she only is called Pradhan. From her only, Purush has created the world. Consider the immeasurably brilliant Brahma Ji to be Purush. He creates all the living beings and is dependent on God Narayan.

The self-existent (Swayambhu) God Narayan created the water. Because of being born of Narayan, the water started being called as Naar. First of all God took rest on water. Therefore God is called Narayan. God released his power in the water, from it a golden egg appeared. It is heard that in that only the *swayambhu*[1] Brahma Ji was born. After residing in the egg for a year, Shri Brahma Ji broke it into two pieces. From one Dhoolok (city of gods in the sky) was formed and from the second, Bhoolok (Earth).

Thereafter Brahma Ji made Rudra appear from his anger.

The above-mentioned knowledge has been said by Rishi Lomharshan (Soot Ji), which is hearsay (lokved), is not complete. Because the speaker is saying that, this has been heard. Therefore for complete information of Shri Devi MahaPuran, Shri Shiv MahaPuran, Shrimad Bhagwad Gita and four Vedas and the Tatvgyan (true spiritual knowledge) given by Purna Parmatma which is known as Swasam Ved i.e. Kavir Vaani (Kabir Vaani/Kabir Speech), please read Swasam Ved in 'Gahri Nazar Gita Mein', 'Parmeshwar Ka Saar Sandesh', 'Paribhasha Prabhu Ki' and book 'Yatharth Gyan Prakash Mein'.

(KavirDev (God Kabir), by Himself appearing in Kalyug, properly explained the true knowledge again to His special disciple

[1] Self-existent

Shri Dharmdas Ji (resident of Bandhavgarh), which is mentioned in this very book, in "Creation of Nature". Please read there.)

Shri Parasar Ji has also called Kaal / Brahm as ParBrahm, and has also called Brahma as well as Vishnu, and has also called him as Anaadi i.e. Amar (Immortal). This Brahm i.e. Kaal does not have birth-death. From this only, Rishi's immature mind becomes evident.

Please think: - The knowledge of Vishnu Puran has been said by a Rishi[1] , who has said on the basis of Lokved (hearsay knowledge i.e. baseless stories), and the knowledge of Brahma Puran, Shri Lomharshan Rishi had heard from Daksh-etc Rishis; he has written that. Therefore to understand both (Vishnu Puran and Brahm Puran) mentioned above, help will be taken from Shri Devi Puran and Shri Shiv Puran, which Shri Brahma Ji himself narrated to his son Narad Ji, which was received and written by Shri Vyas Ji. The knowledge of the other Purans cannot be similar to the knowledge of "Shri Devi Puran" of Shri Brahma Ji because it was directly received by Narad Ji, and Vyas Ji had written it. Therefore to understand other Purans, assistance will be taken from Shri Devi Puran and Shri Shiv Puran. Because this knowledge has been given by Daksh-etc Rishis' father Shri Brahma Ji. To understand Shri Devi Puran and Shri Shiv Puran, assistance will be taken from Shrimad bhagwad Gita and the four Vedas. Because this knowledge has been imparted himself by God Brahm in Kaal-form, who is the originator i.e. father of Brahma, Vishnu and Shiv Ji. To understand the knowledge of Holy Vedas and Holy Shrimad Bhagwad Gita Ji, we will have to take help from Swasam Ved i.e. Sukshm Ved which has been given by Kaal-form Brahm's originator i.e. father Param Akshar Brahm (KavirDev); which SatPurush, on appearing, had Himself uttered through (KavirgirbhiH) Kavir Vaani / Kabir Speech. (Evidence is in Rigved Mandal 9 Sukt 96 Mantra 16 to 20). And in Shrimad Bhagwat Gita God Kaal i.e. Brahm has himself explained his state, which is true.

In Gita Adhyay 15 Shlok 18, has said that I (Kaal-form Brahm) am superior to all the living beings in my twenty-one

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1 Sage

brahmands. Whether they are perishable in material body or are imperishable in soul-form. Therefore, on the basis of Lokved (hear-say knowledge) I am considered to be Purushottam. In reality, Purushottam is some one other than me (Kshar Purush i.e. Kaal) and Akshar Purush (ParBrahm). He only is actually called Parmatma i.e. God. He, entering into the three loks, nurtures and protects everyone. He only, in reality, is the Imperishable/Eternal Supreme God (Gita Adhyay 15 Shlok 16, 17). Brahm, the giver of the knowledge of Gita, is himself saying that oh Arjun! You and I have had several births. You do not know; I know. There is evidence in Shrimad Bhagwad Gita Adhyay 4 Shlok 5 and Adhyay 2 Shlok 12, and in Adhyay 7 Shlok 18, has called his sadhna also as (Anuttamam) very bad/inferior. Therefore has said in Adhyay 18 Shlok 62 that oh Arjun! Go in the refuge of that Supreme God in every respect; by His grace only you will attain supreme peace and will attain the lok which will never be destroyed i.e. Satlok. In Adhyay 15 Shlok 4, has said that when you find a Tatvdarshi (who is mentioned in Gita Adhyay 4 Shlok 34 and Adhyay 15 Shlok 1), after that you should search for that Param Pad of Parmeshwar[1] , having gone where, worshippers do not return to the world i.e. attain complete salvation; the Supreme God from whom this whole world originated and He only is the sustainer of all. I (the giver of the knowledge of Gita) am also in the refuge of that Aadi Purush Parmeshwar. One should only do His bhakti sadhna i.e. worship with full faith.

Gain Knowledge from Shri Devi MahaPuran

Excerpt from Shri DeviMahaPuran and its Essence

(Sankshipt Shrimad devibhagwat, Sachitra, Mota type, Keval Hindi, Editor - Hanuman Prasad Pddar, Chimmanlal Goswami, Publisher - Gobind Bhawan - Karyalay, Gita Press Gorakhpur)

||Shri Jagdambikaayae NamH||

Shri Mad′ Devi Bhagwat

"Excerpt from Third Shand"

King Parikshit asked Shri Vyas Ji about the creation of Brahmand. Shri Vyas Ji said that King, I had asked this same question from Rishiwar

[1] Supreme God with Supreme State

Narad Ji; I shall narrate that account to you. I (Shri Vyas Ji) asked Shri Narad Ji, "Who is the creator of one Brahmand? Some consider Shri Shankar God to be its creator; some Shri Vishnu Ji and some Shri Brahma Ji, and many describe Aacharya Bhavani to be the one who fulfils all wishes. She is Aadi Maya MahaShakti and is the Prakriti, who while living with Param Purush accomplishes the task. She has an inseparable relationship with Brahm. (*Page 114*)

Narad Ji said - Vyas Ji! Once upon in ancient times - this doubt had also arisen in my heart. Then I went to my father, immeasurably brilliant Brahma Ji's place and the subject about which you are asking me now, I asked him about the same subject. I said - Father! From where did this entire brahmand originate? You have created it, or Shri Vishnu Ji or Shri Shankar Ji - please tell the truth.

Brahma Ji said - (Page 115 to 120 and 123, 125, 128, 129) Son! What answer shall I give to this question? This question is very complicated. In the previous times, there was water everywhere. Then I originated from a lotus. I, sitting on the pericarp (seed vessel) of the lotus, started thinking - "How did I originate in this unfathomable water? Who is my protector? Holding the stem of lotus descended in water. There I saw God Vishnu reclining on Shesh. He, overpowered by Yognidra, was sleeping in deep slumber. Just then, I recalled Bhagwati Yognidra. I prayed to her. Then that auspicious Bhagwati, coming out of Shri Vishnu Ji's body, acquiring an inconceivable (achintya) form, became situated in the sky. Divine ornaments were magnifying her beauty. When Yognidra, on separating from God Vishnu's body, became situated in the sky, then instantly Shri Hari got up. Now there were two of us - God Vishnu and I. Rudra also appeared there. Devi said to three of us - Brahma, Vishnu and Maheshwar! You, becoming properly alert, become engrossed in your tasks. Creation, preservation and destruction - these are your tasks. Just then a beautiful aircraft descended from the sky. Then that Devi ordered us - "Gods! Becoming fearless, enter voluntarily into this aircraft. Brahma, Vishnu and Rudra! Let me show you a wonderful sight today."

On seeing us three Gods sitting on that, Devi made the aircraft fly in the sky with her power.

With that our aircraft started moving swiftly and reached divine

abode - Brahmlok. There another Brahma was sitting. On seeing him, God Shankar and Vishnu became very surprised. God Shankar and Vishnu asked me - "One with four-faces (Chaturanan)! Who is this immortal Brahma?" I replied - "I do not know anything; who is this controller of nature? God! Who am I, and what is our aim - my mind is revolving in this confusion."

In the meantime, that aircraft, going swift like mind, instantly started moving from there and reached the beautiful summit of Kailash. On arrival of the aircraft there, a three-eyed God Shankar came out of a magnificent palace. He was sitting on the bull Nandi.

Just after a moment, that aircraft even flew from that summit swiftly like wind and reached Vaikunth lok, where there was the luxurious palace of Bhagwati Lakshmi. Son Narad! The wealth which I saw there, it is impossible for me to describe it. On seeing that supreme city, Vishnu's heart started plunging in the ocean of surprise. There, lotus-eyed Shri Hari was sitting who had four arms.

Thereupon, that aircraft, talking to the air, flew away immediately. We found an ocean with nectar-like sweet water ahead. There was a charming island there. In that very island, an auspicious bed was laid. On that supreme bed, a divine, beautiful woman was sitting. We started saying among each other - "Who is this beautiful woman and what is her name? We are fully ignorant about her."

Narad! In this way, fraught with doubt, we stood there. Then God Vishnu on seeing that lovely goddess discerningly ascertained that she is goddess Jagdambika. Then he said that this goddess is the primary cause of all of us. MahaVidhya and MahaMaya are her names. She is Purna Prakriti. She is called 'Vishweshwari', 'Vedgarbha' and 'Shiva'.

She is the same divine lady whom I had seen in the *Prlayarnv*[1] . At that time, I was a child. She was rocking me in a cradle. A firm bed was laid on the leaf of a banyan tree. Laying on it, I was sucking the toe of my foot in my lotus-like mouth and was playing. This goddess was rocking me while singing. This is that same goddess. There is no doubt left in it. On seeing her, I recalled the past events. She is our mother.

According to time, Shri Vishnu started lavishing praises on that goddess Bhuvneshwari.

[1] After the destruction of the world

God Vishnu said - Salutations to goddess Prakriti. Constant salutations to Goddess Vidhatri. You are pure-form; this whole world is being illuminated by you. I, Brahma and Shankar - we all are present by your grace. We are in (aavirbhaav) birth and (tirobhaav) death. Only you are eternal, are (jagatjanni) the mother of the universe, Prakriti and the Goddess Sanatani.

God Shankar said - "Goddess! If this highly fortunate Vishnu has appeared from you, then Brahma, who originated after him, is also your child. Then am I, Shankar, who does Tamoguni *leela*[1], not your child i.e you only are my originator too. Your gunas are always capable in this world's creation, preservation and destruction. Born of those same three gunas, we, Brahma, Vishnu and Shankar, remain devoted to the tasks according to the rules. I, Brahma and Shiv were going in the aircraft. We saw new-new worlds on the way. Bhavani! Well, tell who has made them?"

See this very evidence in Shrimad devi Bhagwat MahaPuran Sabhashtikam Samhatyam , Khemraj Shri Krishna Das Prakashan Mumbai; in this along with Sanskrit text, translation in Hindi has been given. Third Skand, Adhyay 4, Page 10, Shlok 42 : -

Brahma Aham ishwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana| (42)

Translation: - Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e we are not immortal, then how can other Indra-etc gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12 Adhyay 5, Shlok 8: - Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamaljshch rajogunsambhavH suvihitH kimu satvguno hariH| (8)

Translation: - God Shankar said, "Oh Mother! If you are kind to us, then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?" i.e. why did you engage us in the evil deed of the birth and death of the living beings?

Shlok 12: - Ramayse swapatiM purushM sada tav gatiM na hi

1 Divine acts of a deity

vih vid am shive | (12)

Translation: - You are always doing sexual intercourse with your husband Purush i.e. Kaal God. Nobody knows your state.

Brahma Ji says - Even I fell at the feet of MahaMaya Jagdambika, and I said to her - Mother! Vedas say 'EkamevadwitiyM Brahm', then are you only that God-power or is it some other God?

Goddess said - I and Brahm are one. There is never even a little difference between me and this Brahm. Gauri, Brahmi, Raudri, Varahi, Vaishnvi, Shiva, Varuni, Kauberi, Narsinhi, and Vasbi - all are my forms. Brahma Ji! Make this Shakti your wife. Famous by the name 'MahaSaraswati' this beautiful woman will now remain your wife forever. Bhagwati Jagdamba said to God Vishnu - Vishnu! Taking this charming 'MahaLakshmi' now you may also proceed. She will always remain seated in your chest.

The Goddess said - Shankar! This charming 'MahaKaali' is famous by the name Gauri. You may accept her as wife.

Now to accomplish my task, sitting in the aircraft, you people may proceed immediately. In the presence of a difficult task, when you will remember me, then I will appear before you. Gods! You must always keep remembering me and the Sanatan *Parmatma*[1]. If you will keep remembering both of us, then there will not even be a little doubt left in accomplishment of your tasks.

Brahma Ji says - Saying this Bhagwati Jagdambika bade us farewell. She, among the Shaktis with pure conduct, ordered MahaLakshmi to become wife of God Vishnu, MahaKaali of Shankar and MahaSaraswati, mine. Now we departed from that place.

Essence: - Even Maharishi Vyas Ji, Maharishi Narad Ji and Shri Brahma Ji, Shri Vishnu Ji and Shri Shankar Ji are unaware of the actual state of one Brahmand. This is also clear that Shri Durga is also called Prakriti, and Durga and Brahm (Jyoti Niranjan / Kaal) also have the relationship of husband-wife. Therefore it is written that Prakriti has an inseparable relationship with Brahm. Like, a wife is also called as the other half. Shri Brahma Ji himself does not know from where he originated. For a thousand years, he searched

[1] Eternal God

for Earth in the water, but did not find it. Then, based on a voice from the sky, he meditated for one thousand years. When came down by holding the lotus-stem, there God Vishnu was lying unconscious on the bed of Shesh Naag. A goddess came out of Shri Vishnu's body (like a ghost), who adorned with beautiful ornaments became situated in the sky. Then Shri Vishnu Ji gained consciousness. Meanwhile Shankar Ji also arrived there.

It has been proved from the above-mentioned account that the three gods had been kept unconscious. Then they were made conscious. An aircraft came from the sky. The goddess ordered the three gods to sit in the aircraft and flew the aircraft in the sky. Saw one more Brahma, Shiv and Vishnu above, who were in Brahmlok.

Please think: - In Brahmlok, the second Brahma, Vishnu and Shiv which they had seen, these are tricks of Jyoti Niranjan (Kaal) only. He only by acquiring other three forms, resides in Brahmlok by making three secret places (one Rajogun-dominated place, one Satogun-dominated place and one Tamogun-dominated place) and keeps Prakriti (Durga / Ashtangi) as his wife. When these two are in Rajogun-dominated place, then this Kaal is called MahaBrahma and Durga, MahaSaraswati. By the union of these two, the son who is born in this Rajogun-dominated place, he is Rajogun-dominated. They keep his name Brahma, and making him unconscious, keep rearing him until he attains youth. Then keeping him on a lotus flower, bring him into consciousness. When these two, in MahaVishnu and MahaLakshmi form (Kaal/Brahm and Durga) live in Satogun-dominated place, then the son, who is born from their act of husband-wife, is Satogun-dominated. They keep his name Vishnu. After a few days, making the child unconscious make him sleep on the bed of Shesh Naag and keep rearing him until he attains youth. Then bring him into consciousness. Likewise, when these two live in the Tamogun-dominated place, then the son, who is born in this place by the act of husband-wife of Shiva i.e. Durga and MahaShiv i.e. SadaShiv, is Tamogun dominated. They keep his name Shiv. They also keep him unconscious until he attains youth. On attaining youth, make him conscious. Then assembling the three and making them

sit in an aircraft show them the views of the loks[1] above so that they should not consider themselves to be everything. To understand the guna-dominated place, there is an example - there are three rooms in a house. In one room, there are pictures of patriotic martyrs. When a person goes into that room, then his thoughts also become like that of the patriots. In the second room, if there are pictures of sadhu-saints, rishis etc, then on entering that room, the mind becomes calm and gets engrossed in bhakti of God. In the third room, if there are pictures of indecent, half-naked men-women, then automatically dirty thoughts start settling in. Similarly, in the Brahmlok above, Kaal-form Brahm has made three places dominated in one guna each.

How do the three gods (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) exert the influence of their three gunas? Example - like, in the kitchen, a vegetable dish was seasoned with chillies. Because of the guna (quality) of the chilly the people in all the rooms started sneezing. Like, chilly in form was in the kitchen, but its formless power i.e. guna even influenced the people sitting far away. Likewise, the three gods (Shri Brahma Ji Rajgun, Shri Vishnu Ji Satgun and Shri Shiv Ji Tamgun) while living in their own loks, keep exerting influence upon the living beings of the three loks (Earth, Nether world and Heaven). Like, a phone operates by the range of a mobile phone. In this way, the three gods by the invisible effect of their qualities are running the Nature of their father Kaal for his food. Durga also has her separate lok, in which she grants audience in her actual form. When their aircraft arrived at the island of Durga, Jyoti Niranjan i.e. Kaal-form Brahm granted the memory of childhood to Vishnu Ji. Shri Vishnu Ji told that this Durga is the mother of us three. I was lying as a child in a cradle; she was rocking me while singing a lullaby. Then Shri Vishnu Ji said, "Oh Durga, you are our mother. I (Vishnu), Brahma and Shankar take birth. We have aavirbhaav i.e. birth and tirobhaav i.e. death; we are not eternal. You are goddess Prakriti. Even Shri Shankar Ji accepted this and said that I, Shankar, who does Tamoguni leela, am also your son. Shri Vishnu Ji and Shri Brahma Ji have also taken birth from you.

[1] Worlds

Then Durga married these three gods off. Prakriti Devi (Durga) by her word power acquired three other forms of hers. Marrying Shri Brahma Ji to Savitri, Shri Vishnu Ji to Lakshmi and Shri Shiv Ji to Uma i.e. Kaali, making them sit in the aircraft, sent them off to their separate islands (loks).

Jyoti Niranjan (Kaal / Brahm) through his breaths hid four Vedas in the ocean. Then when the ocean was churned for the first time, made them appear on the top of the water. By Jyoti Niranjan's (Kaal) order, Durga gave the four Vedas to Shri Brahma Ji. Brahma asked Durga (his mother) that the Brahm (God) who has been mentioned in the Vedas, is that you or some other God.

Durga, while trying to hide the reality with the fear of Kaal, said that I and Brahm are one; there is no difference. Even then could not hide the reality. Durga then said that you three may always keep remembering me and Brahm. If you will keep remembering us, then in presence of a difficult task, I will immediately appear before you.

Important - Because Kaal has said to Durga that do not disclose my secret to anyone, with this fear, Durga keeps the whole universe unaware of the reality. They also keep their sons in deception. Its reason is that Kaal has been cursed to eat one lakh human beings daily. Therefore he gets his food prepared by his three sons. Influencing all the living beings by the Rajgun of Shri Brahma Ji, makes them produce offsprings. Producing attachment between one another by the Satgun of Shri Vishnu Ji, maintains state i.e. keeps them in Kaal's web, and getting them destroyed by the Tamogun of Shri Shankar Ji, gets his food ready.

On completion of life, also kills and eats these three gods, and giving birth to three sons from new virtuous beings keeps his task going, and the former three Brahma, Vishnu and Shiv based on their deeds keep revolving in the 84 lakh births of various living beings and heaven-hell. This very evidence is also in Shiv MahaPuran, Rudra Sanhita, Pratham[1] (Srishti) Khand, Adhyay 6, 7, 8 and 9.

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[1] First

Gist from Shri Shiv MahaPuran

"Shiv MahaPuran"

"Gist from Shri Shiv MahaPuran (Translator: Shri Hanuman Prasad Poddar; Publisher: Gobind Bhawan Karyalay, GitaPress Gorakhpur) Mota Type, Adhyay 6, Rudra Sanhita, Pratham Khand (Srishti)"

On being asked about Shri Shiv and Shri Shiva by his son Shri Narad Ji, Shri Brahma Ji said (page 100 to 102) - The ParBrahm about whom interpretations are made in this way through complete reasoning by knowledge and ignorance, one who is formless ParBrahm, he only acquiring a visible SadaShiv form appeared in a human form. SadaShiv produced a woman from his body who is called Pradhan, Prakriti, Ambika, Tridevjanni (mother of Brahma, Vishnu and Shiv); who has eight arms.

<u>Birth of Shri Vishnu Ji</u>

He, who is SadaShiv, is also called Param Purush, Ishwar, Shiv, Shambhu and Maheshwar. He keeps his all body-parts smeared with ash. That Kaal-form Brahm made one abode named Shivlok (the Tamogun dominated place in Brahmlok). It is called Kashi. Shiv and Shiva, while living as husband-wife, gave birth to a son; whom they named Vishnu. Adhyay 7, Rudra Sanhita, Shiv MahaPuran (Page 103, 104).

<u>Birth of Shri Brahma and Shiv</u>

Adhyay 7, 8, 9 (Page 105 - 110) - Shri Brahma Ji told that Shri Shiv and Shiva (Kaal-form Brahm and Prakriti / Durga / Ashtangi), by the act of husband and wife, also gave birth to me and then making me unconscious, put me on the lotus. This very Kaal acquiring the MahaVishnu form produces a lotus from his navel. Brahma further says that, then I gained consciousness. Tried to find the base of the lotus, but remained unsuccessful. Then an ethervoice (voice from the sky) directed me to do meditation. I did meditation. Then Vishnu and I fought on something. (Description in this very book on page 549) Then a bright phallus (Ling) appeared in between us and the sound of 'Aum′-Aum′' (Om′-Om′) appeared, and the three letters अ-उ-म (A - U - M i.e. Om) were also written on that phallus. Then acquiring Rudra-form, SadaShiv appeared in a human form with five faces. Shiva (Durga) was also with him.

Then suddenly made Shankar appear (because earlier he was un-

conscious, then making him conscious assembled the three) and said that you three may take over the task of creation, preservation and destruction.

Brahma Ji is Rajgun-dominated, Vishnu Ji is Satgun-dominated and Shiv Ji is Tamgun-dominated. In this way, the three gods have gunas in them, but Shiv (Kaal-form Brahm) has been considered to be beyond the gunas (on Page no 110).

Essence: It is clear from the above-mentioned description that Kaal-form Brahm i.e. SadaShiv and Prakriti (Durga) are the father and mother of Shri Brahma, Shri Vishnu and Shri Shiv. Durga - she is also called Prakriti and Pradhan. She has eight arms. She has come out of the body i.e. stomach of SadaShiv i.e. Jyoti Niranjan Kaal. Brahm i.e. Kaal and Prakriti (Durga) keep all the living beings misled. They do not even tell the reality to their sons. The reason is that the living beings of the twenty-one brahmands of Kaal (Brahm) should not come to know that Kaal (Brahm / Jyoti Niranjan) eats us by roasting on the Tapatshila[1]. Therefore, he tortures us in birth-death and other miserable births of various living beings, and by getting creation, preservation and maintenance and destruction done by his three sons, Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji, gets his food prepared. Because Kaal has been cursed to eat one lakh human beings daily. Please also see in Shrimad Bhagwat Gita Ji, the birth of Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv by the husband-wife act of Kaal (Brahm) and Prakriti (Durga).

"What are the Three *Gunas*[2]? – With Evidence"

"The three gunas (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable."

Evidence: - Shri Shiv Mahapuran, published from Gitapress Gorakhpur. Editor is Shri Hanuman Prasad Poddar, page no. 110, Adhyay 9, Rudra Sanhita "In this way, Brahma, Vishnu, and Shiv, the

[1] A self-burning piece of stone which automatically remains hot. On this Kaal (Brahm) cooks his meal of one lakh human beings.

[2] There are three gunas; Rajgun, Satgun and Tamgun. These are qualities/merits of the three gods; Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv.

three gods have *gunas* (qualities), but Shiv (Brahm-Kaal) is said to be beyond gunas (qualities)."

Second evidence: - Shrimad Devibhagwat Puran, published from Gitapress Gorakhpur; Editor is Shri Hanuman Prasad Poddar, Chiman Lal Goswami, Third Skand, Adhyay 5, page no. 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (aavirbhaav) and death (tirobhaav). We are not eternal (immortal). Only you are eternal, are the mother of the world (jagat janani), are Prakriti, and Goddess Sanatani (existing for time immemorial). God Shiv said: If God Brahma and God Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni leela, not your son? Henceforth, you are my mother too. Your gunas are always present everywhere in this world's creation, preservation, and destruction. We, Brahma, Vishnu, and Shankar, born of these three gunas (qualities) remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devi Mahapuran which is only translated in Hindi, and in which some of the facts have been concealed. Therefore, see these same evidence in Shrimad devibhagwat Mahapuran Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, besides translation in Hindi, text is also given in Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42: -

Brahma Aham′ maheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

Translation: - Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e we are not immortal, then how can other Indra - etc gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12, Adhyay 5, Shlok 8: - Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamaljshch rajogunsambhavH suvihitH kimu satvguno hariH| (8)

Translation: - God Shankar said, "Oh Mother! If you are kind to us, then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?"

i.e. why did you engage us in the evil deed of the birth and death of the living beings?

Shlok 12: - Ramayse swapatiM PurushM sada tav gatiM na hi vih vid am shive | (12)

Translation: - You are always doing sexual intercourse with your husband Purush i.e. Kaal God. Nobody knows your state.

CONCLUSION

Even the knowledge of Shrimad bhagwat Gita has been said by this very Kaal-form Brahm by entering like a ghost into Shri Krishna's body. The above-mentioned Holy Purans have proved that Durga is called Prakriti and Rajgun Brahma Ji, Satgun Vishnu Ji and Tamgun Shiv Ji have taken birth from SadaShiv i.e. Kaal Brahm and Prakriti through their act of husband and wife. Shrimad bhagwat Gita is also its witness. Shri Gita Ji is the summary of all the scriptures. Therefore there is concise description in it in coded words, which only a Tatvdarshi Saint can explain. Now please enter into 'Holy Shrimad Bhagwat Gita Ji'.

In Adhyay 14 Shlok 3 to 5, Kaal Brahm, the narrator of Holy Shrimad bhagwat Gita, by entering like a ghost into Shri Krishna Ji's body, has said that Prakriti (Durga) is my wife; I, Brahm, place the seed in her womb, by which all the living beings are born. I am called the father of all and Prakriti (Durga), the mother of all. The three gunas (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv) born of Prakriti bind the soul to bodies based on deeds i.e. these three only on the basis of deeds by producing, preserving and destroying all the living beings keep them entangled.

In Adhyay 11 Shlok 32, he has said that I am Kaal; I have appeared to eat everyone. In Adhyay 11 Shlok 21, Arjun is saying that you are even eating the Rishis (sages); gods and siddhs are also begging you for welfare i.e. protection. But you are eating everyone. Some are visible hanging between your teeth. Some are entering in you.

The Worship of the Three Gods Rajgun Shri Brahma Ji, Satgun Shri Vishnu Ji and Tamgun Shri Shiv Ji has been said to be Futile

This same God, the giver of the knowledge of Gita, (in Shrimad bhagwat Gita Adhyay 7 Shlok 12 to 15) is saying that the knowledge of those who worship the three gunas (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv) has been stolen away; they do not even do my bhakti[1], which is above these. Those who do sadhna upto the three gods (Brahma, Vishnu and Shiv), they, equipped with demoniac nature, the lowest among men, the evil-doers, fools, do not even worship me, Brahm, who is above these three.

God, the giver of the knowledge of Shrimad bhagwat Gita, in Adhyay 7 Shlok 18, has even called his bhakti as Anuttam (inferior/ bad).

Therefore, in Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62 and 66 has said to go in the refuge of some other Supreme God.

When the knowledge of Gita Ji was being said, prior to that, neither were the eighteen Purans present, nor were the eleven Upnishads or the six Shastras (sacred texts). These books have been composed later by the Rishis based on their experiences. At that time, the four Holy Vedas were the only certified scriptures, and the summary of those four Holy Vedas is mentioned in Holy Gita Ji.

[1] Worship

Subject of Scriptural Debate

Scriptural Debate Complicated the Tatvgyan of Supreme God

How was a scriptural debate conducted? -

Two scholars used to debate amongst each other and the audience also used to be present in large numbers to hear the scriptural debate. The decision of victory and defeat used to be in the hands of the audience, who themselves did not know what they are saying. Whosoever used to recite more Sanskrit continuously, the audience by applauding used to give evidence for him being victorious. In this way the decision of the victory and defeat of the learned lied in the hands of the illiterates.

Evidence: - Excerpt from book "Shri Mad Dayanand Prakash", writer: Shri Satyanand Ji Maharaj, Publisher: Sarvdeshik Arya Pratinidhi Sabha 3/5 Maharishi Dayanand Bhavan, Ram Leela Maidan, New Delhi - 2, Ganga Kaand, Eighth Sarg, Page 89: - For three days, every evening the scriptural debate of Krishnanand Ji and Swami Ji continued. One day, during scriptural debate, someone proposed Sakarvad (the theory of God having form) to Krishnanand Ji and started the debate on this. It was Swami Ji's favourite subject. He, while reciting non-stop Sanskrit, strung through the evidence from the Vedas and upnishads on the principle of Nirakaar (God being formless), and compelled Krishnanand Ji to accept their meaning. Krishnanand was unable to give any evidence. Only started reading aloud this Shlok of Gita "Yada Yada hi Dharmasya glanirbhavti Bharat" facing the people. Swami Ji roaringly said, "You are speaking to me, therefore, look at me." But his thoughts had become scattered; he had lost his dash. Froth came in his mouth. His voice faltered. Face turned pale. To somehow save his honour, he resorting to the logic, said to Swami Ji, "All right! Tell the characteristic of characteristic?" Swami Ji replied that, "Like a reason has no reason; similarly, a characteristic does not have a characteristic." The people with their laughs made Krishnanand's defeat obvious and he went away from there in embarrassment.

It is clear in the above-mentioned piece of writing that, illiterates used to make the decision of the victory or defeat of the

learned men. Swami Dayanand Ji recited Sanskrit continuosly, the audience laughed and declared Maharishi Dayanand Ji the winner and accepted God to be formless. Whereas it is clear in Yajurved Adhyay 1 Mantra 15 and Yajurved Adhyay 5 Mantra 1 that God has a body and has a form.

The evidence of the fact that Swami Dayanand Ji used to deliver discourse in Sanskrit language - Introduction of 'Satyarth Prakash', on Page 8, Swami Dayanand Ji said that Satyarth Prakash had been published for the first time. At that time I did not know Hindi very well because since childhood until 1822 A.D. (Samvat 1939) I kept speechifying in Sanskrit. This proves that Swami Dayanand Ji used to do scriptural debates in Sanskrit language. In Samvat 1939 (in the year 1882) one year after Satyarth Prakash was again published, in 1883 A.D. Swami Ji passed away. It clarifies that Swami Dayanand Ji learnt Hindi just a year prior to his death. Prior to this, he used to deliver discourses (lecture) in Sanskrit. The listeners used to be unfamiliar with Sanskrit and they only used to decide the victory and defeat of the learned.

Now this servant of the servants (Rampal Das) wants that God-loving pious souls of all the holy religions may become familiar with Tatvgyan (True Spiritual Knowledge), then they will themselves appraise (identify) laal[1] (a precious gem worth nine lakh rupees) and laaldi [2](stone similar to *laal* but not even worth hundred rupees).

A Story: A merchant had two sons; one sixteen years old and the other, eighteen. Their father passed away. The mother of the children kept *laals* covered in a cloth in the hands of the children and said, "Sons, take these *laals* and say to your paternal uncle (the elder brother of father) that we do not have money. Keep these *laals* with you and make us partner in the business. We children can not do business on our own. Both the kids taking the *laals* given by the mother went to their paternal uncle and requested what their mother had said. That merchant (paternal uncle) saw the *laals* and accepting the children's request, said, "Sons, give these *laals* to your mother. She will keep them safe. You come with me to the other city. I get a

[1] A precious gem worth nine lakh rupees

[2] Stone similar to laal but not even worth hundred rupees

lot of material on credit. We will use these *laals* after coming back."

Both the kids went to another city with their paternal uncle. One day the paternal uncle gave one *laal* to the kids and said, "Sons, this is laal. Go and give this to the merchant from whom we had borrowed material worth fifty thousand rupees on credit yesterday, and say that keep this laal. We will come back and pay your debt and will take our *laal* back."

Both the kids said the aforesaid account to the merchant. Then the merchant called a jeweller. The jeweller appraised the *laal* and told that this is not laal. This is *laaldi*, which is not even worth hundred rupees. The value of *laal* is nine lakh rupees. The merchant, while railing, threw that *laaldi* in the street. The kids took that *laaldi* and came to their paternal uncle. With tears filled in their eyes, narrated the whole account that one person told that this is not laal; this is *laaldi*.

The paternal uncle said, "Son, he was a jeweller. He was right; it is actually a *laaldi*. It is not even worth hundred rupees. Sons, I have made an error. This is laal. I gave you *laaldi* by mistake. Now go and say to the merchant, our paternal uncle is not a fraud. He gave *laaldi* instead of *laal* by mistake." Both the brothers again went to that merchant, and said, "Our paternal uncle is not a fraud, Seth Ji. He had given *laaldi* instead of *laal* by mistake; take this laal." The jeweller told that actually this is laal. That was *laaldi*.

After taking the material, they returned to their city. Then the paternal uncle said, "Sons, bring the *laals* from your mother. Credit is excessive." Both the kids took *laal* from their mother and taking it out of the cloth, saw that they were *laaldis*. There was not even a single laal. The paternal uncle had made them familiar with *laal* and *laaldi*. Both the sons said to their mother, "Mother, this is *laaldi*. This is not laal." Both the kids came back to the paternal uncle and said, "Our mother is very innocent. She does not have knowledge about *laal* and *laaldi*. They are not *laals*, they are *laaldis*." The merchant said, "Sons, even that day when you had brought them to me, they were *laaldis* only. If I had called them *laaldis*, then your mother would have said that my husband is no more, therefore now

is even telling my *laals* as *laaldis*. Sons, today I have made you capable of appraising *laal* and laaldi. You have judged yourself."

Important: Likewise, today this Das wants to convey Tatvgyan to each and every person, and seeing the evidence of scriptures, you yourself becoming capable of appraising can identify sant (saint) - asant (who is not a saint).

Learned men used to do scriptural debates and the decision of victory-defeat lied in the hands of the illiterates. This Das wants that first of all the God-loving pious souls should understand the scriptures, and then they will themselves realise what these Saints and Maharishi Ji are teaching.

Scriptural Debate between Maharishi Sarvanand and Supreme God Kabir (KavirDev)

There was a Maharishi named Sarvanand. His revered mother Shrimati Sharda Devi was suffering from the results of sinful deeds. She did all poojas[1] and incantations for removal of her sufferings for years. For the removal of physical pain, she also took medicines from doctors, but did not get any relief. She also took updesh[2] from Maharishis of that time, but all the Maharishis said, "Daughter Sharda, this punishment of your sinful deeds is of the deeds performed in the previous birth. This can not be forgiven; this has to be borne. God Shri Ram had killed Bali; the punishment of that sinful deed was borne by the soul of Shri Ram (Vishnu) as Shri Krishna. The soul of Shri Bali became a hunter who killed Shri Krishna Ji by shooting a poisonous arrow in his feet." In this way, after listening to the views of guru ji, mahants and saints-rishis, Bhaktmati Sharda was bearing the suffering of the sinful deeds performed in the previous birth by crying and with a sad mind. One day on the request of a close relative, she obtained initiation from Supreme God Kavir (KavirDev) i.e. Lord Kabir who had Himself appeared in bodily form (Swayambhu[3]) in Kashi city, and that very day became free from suffering. Because it is written in Holy Yajurved

[1] Religious practices

[2] Spiritual instruction / Initiation

[3] Self-existent

Adhyay 5 Mantra 32 that "Kavirangthariasi"i.e. (Kavir) Kabir (anghari) enemy of sins (asi) is; Kabir is the enemy of sins. Then in Adhyay 8 Mantra 13 of the same Holy Yajurved, it is written that God also finishes (EnasH EnasH) the sins of the sins i.e. the heinous sins. Lord KavirDev (Supreme God Kabir) said, "Daughter Sharda, this happiness was not in your fate. I have given this to you from my store and have given the evidence of being the destroyer of sins. Your son Maharishi Sarvanand Ji says that God can not forgive (destroy) sins! You obtain updesh from me and get your welfare done." Bhaktmati Sharda by obtaining updesh (initiation) from Supreme God Kabir (Kavirdev), who had come Himself, got her welfare done. Maharishi Sarvanand Ji, who was the son of Bhakmati Sharda, had an eagerness to do scriptural debate. He had defeated all the contemporary scholars by doing scriptural debate. Then he thought that I have to tell everyone that I have conquered all the learned men; why not ask my mother to keep my name Sarvajit. Thinking this he went to his mother and requested her. He said, "Mother, change my name to Sarvajit." Mother said, "Son, is Sarvanand a bad name?" Maharishi Sarvanand said, "Mother, I have defeated all the learned men in scriptural debate; therefore, keep my name Sarvajit." Mother said, "Son, defeat one more scholar, my Guru Maharaj KavirDev (Lord Kabir), then I will name my son Sarvajit instantly." On hearing these words of his mother, Shri Sarvanand first laughed and then said, "Mother, you are innocent. That (Dhaanak) weaver Kabir is illiterate. What is there to defeat him? I will just go and come."

Maharishi Sarvanand, loading all the scriptures on an ox, went in front of KavirDev's (Supreme God Kabir) hut. First, he met Supreme God Kabir's adopted daughter Kamali at the well, then she came to the door and said, "Come Maharishi Ji, this is the home of Param Pita (Supreme Father) Kabir." Shri Sarvanand Ji made Kamali fill his pot so much so that if one tries to put even a little more water in it, then it would overflow, and said, "Daughter, take this pot very carefully and give it to Kabir, and whatever answer he gives, tell me." In the pot brought by daughter Kamali, Supreme God Kabir (KavirDev) Ji immersed a large needle used for sewing

clothes, some water came out of the pot and spilled on the ground, and said, "Daughter, return this pot to Shri Sarvanand Ji." Sarvanand Ji asked the girl Kamali who brought the pot back, "What answer did Kabir give?" Kamali narrated the account of putting the needle by God. Then Maharishi Sarvanand Ji asked the Most Venerable Supreme God Kabir (KavirDev), "What answer have you given to my question?" God Kabir Ji asked, "What was your question?"

Shri Sarvanand Maharishi Ji said, "I have defeated all the scholars in scriptural debate. I had requested my mother to keep my name Sarvajit. My mother has said that she will change my name after I defeat you. The aim of sending a brimful pot to you is that I am filled to capacity with knowledge like this pot is with water. No more water will enter this pot; it will only fall out i.e. doing a discussion with me on knowledge will not reap any benefit. Your knowledge will not enter into me. Any discussion will be futile. Therefore write your defeat; this only is in your benefit."

Venerable Supreme God Kabir (KavirDev) said, "The meaning of putting an iron needle into your brimful pot is that my knowledge (Tatvgyan[1]) is so heavy (True) that just as the needle has settled on the bottom of the pot after displacing the water out of the pot, likewise, my Tatvgyan will enter into your heart by routing your false knowledge (lokved) out."

Maharishi Sarvanand Ji said, "Ask question." On seeing a well renowned scholar in a (Dhaanak) weavers' colony, the nearby innocent illiterate weavers gathered to listen to the scriptural debate.Venerable KavirDev questioned:

Kaun Brahma ka Pita hai, kaun Vishnu ki Maa|

Shankar ka Dada kaun hai, Sarvanand de bataaye||

Maharishi Sarvanand Ji's answer: - Shri Brahma Ji is Rajogun and Shri Vishnu Ji is equipped with Satgun and Shri Shiv Ji is equipped with Tamgun. These three are Ajar-Amar i.e. immortal, Sarveshwar (God of all Gods), Maheshwar (the Greatest God) and Mrityunjay (one who has won over death). They do not have any

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[1] True spiritual knowledge

mother or father. You are unknolwedgeable. You do not have knowledge about the scriptures. You have raised an absurd question. All the listeners present there applauded and supported Maharishi Sarvanand Ji.

Venerable God Kabir (KavirDev) Ji said, "Maharishi Ji, read and narrate the translation of the third Skand of Shrimad Devi Bhagwat Puran and the sixth and seventh Rudra Sanhita Adhyay of Shri Shiv Puran by making God a witness and keeping your hand on Gita Ji. Maharishi Sarvanand Ji took an oath by keeping hand on Gita Ji that I will narrate it correctly.

On Lord Kabir (KavirDev) Ji's advice, he read the Holy Purans carefully. It is written in Shri Shiv Puran (Published from Gita Press Gorakhpur, whose translator is Shri Hanuman Prasad Poddar) from page no. 100-103 that by the union (husband-wife act) of SadaShiv i.e. Kaal-form Brahm and Prakriti (Durga), Satgun Shri Vishnu Ji, Rajgun Shri Brahma Ji and Tamgun Shri Shiv Ji were born. This very Prakriti (Durga), who is called Ashtangi, is called Tridevjanni, the mother of the three gods (Brahma, Vishnu and Shiv Ji).

It is clearly described in Third Skand of Holy Shrimad Devi Puran (Published from Gita Press Gorakhpur, Translator: Shri Hanuman Prasad Poddar and Chiman Lal Goswami) from page no. 114-123 that God Vishnu Ji is saying that this Prakriti (Durga) is the mother of us three. I had seen her at the time when I was a small child. Singing praise of Mother (Durga), Shri Vishnu Ji said, "Oh Mother, I (Vishnu), Brahma and Shiv are perishable. We are in (aavirbhaav) birth and (tirobhaav) death. You are Prakriti Devi." God Shankar said, "Oh Mother, if Brahma and Vishnu have originated from you, then I, Shankar, have also originated from you i.e. you are my mother too."

Maharishi Sarvanand Ji on the basis of previously heard incomplete knowledge opposite to the scriptures (hearsay knowledge) used to describe the three (Brahma, Vishnu and Shiv) as imperishable and as those who never take birth (Ajanma). He used to read the Purans, but was still ignorant, because Brahm (Kaal) says in Holy Gita that I am the intelligence of all the living beings (those

who are under me in my twenty-one brahmands). Whenever I wish, I can grant knowledge and whenever I wish, I can fill them with ignorance. At that time, after Supreme God's statement, the pressure of Kaal (Brahm) was removed and Sarvanand Ji became clearly aware that actually this is what is written. But out of fear of disrespect said, "I have read everything. Nowhere is this written." He said to KavirDev (Kabir God), "You are a liar. What do you know about scriptures? We read it everyday." Then what, Sarvanand Ji started speaking Sanskrit non-stop. For twenty minutes kept on speaking some other speech known by heart from the Vedas; did not narrate the Puran.

All the innocent listeners present there who were not even able to understand that Sanskrit, impressed by Sarvanand Maharishi Ji, in support started saying, "Wah Wah (splendid)! Mahagyani (Great Scholar)." In other words, declared Supreme God Kabir (KavirDev) Ji as defeated and Maharishi Sarvanand Ji victorious. Most venerable Supreme God Kabir (KavirDev) Ji said, "Sarvanand, you had taken oath of Holy Gita Ji and you forgot that too. When you are not accepting the truth written in the scriptures in front of you, then I lose and you win."

A farmer's son used to study in class seven. He had learned a little bit of English language. One day both father and son were going in a bullock cart in the fields. An Englishman came from ahead. He asked the way from the people in the bullock cart in English. The father said to the son, "Son, this Englishman is trying to prove himself to be very educated. You also know English language. Take his haughtiness out. Show him by speaking in English." The farmer's son recited an application for sick leave in English. The Englishman, irritated by the foolishness of that foolish child that I am asking the way and he is reciting an application for sick leave, tapped his forehead with his hand and took his car and went away. The farmer patted the back of his victorious son and said, "Well done, son. You have made my life successful. Today you defeated an Englishman in English language." Then, the son said, "Father, I also remember the essay of 'My best friend'. If I had recited that, then the Englishman would have left his car and run away." Likewise,

KavirDev Ji is asking something and Sarvanand Ji is answering something else. These scriptural debates have ruined homes.

Most Venerable Supreme God Kabir (KavirDev) said, "Sarvanand Ji, you win and I lose." Maharishi Sarvanand Ji said, "Give it to me in writing. I do not do an incomplete job." God Kabir (KavirDev) Ji said, "You may do this grace as well. Write whatever you want; I will make a thumb print." Maharishi Sarvanand Ji wrote that 'In scriptural debate, Sarvanand won and Kabir Sahib lost' and he made God Kabir put a thumb print on it. Sarvanand Ji went to his mother and said, "Mother, see the proof of your Gurudev's defeat." Bhaktmati Sharda Ji said, "Son, read it aloud." When Sarvanand Ji read, then it was written in it that 'In scriptural debate, Sarvanand lost and God Kabir (KavirDev) won'. Sarvanand's mother said, "Son, you were saying that you have won, but you have lost!" Maharishi Sarvanand Ji said, "Mother, I was busy in the scriptural debate continuosly for many days. That is why, because of feeling sleepy, I have committed a mistake in writing. I will go again and will bring it after writing correctly." The mother had put a condition that -'I will only accept a written proof of victory and not a verbal one'. Maharishi Sarvanand went again for the second time and said, "Kabir Sahib, there has been an error in my writing; will have to write again." Sahib Kabir Ji said, "Write again." Sarvanand Ji, after writing it again and getting a thumb print, went to his mother and again found it to be opposite. He said, "Mother, I will go again." He brought it again the third time and read it before entering into the house and found that it was written correctly. Sarvanand Ji did not take his eyes off the text, and walking into his house started saying, "Mother, should I read?" On saying this when he started reading, then in front of his eyes, the words changed. Third time again, this very proof got written that 'In scriptural debate, Sarvanand lost and Kabir Sahib won'. Sarvanand could not speak. Then mother said, "Son, why do not you speak? Read what is written." The mother knew that the ignorant child is going to strike against a mountain. The mother said to Sarvanand, "Son, God has come. Go and falling at his feet, ask for forgiveness and by taking updesh[1] make your life

[1] Spiritual instruction / Initiation

successful." Sarvanand Ji, falling at the feet of his mother, started crying and said, "Mother, this is God who has come Himself. You please come with me; I am embarrassed." Sarvanand Ji's mother took her son to God Kabir and got Sarvanand Ji also take initiation from Supreme God Kabir. Then that ignorant living being, who was called Maharishi, got salvation only after coming in the feet of Purna Parmatma (Complete God). Purna Brahm God Kabir (KavirDev) said, "Sarvanand, you did not understand the scriptures even on the basis of literacy, because without coming in my refuge, Brahm (Kaal) does not allow anyone's intellect to develop completely. Now again read these Holy Vedas, Holy Gita Ji and Holy Purans. Now you have become a Brahman. "Brahman soii Brahm pahchaane" - only he is a learned who recognises God and then gets his welfare done."

Important: 550 years ago, Supreme God Kabir (KavirDev) Ji also gave this knowledge of Holy Vedas, Holy Gita Ji and Holy Purans in His ordinary speech, which the maharishis from that time till now, describing it as a language with grammatical errors, did not even feel it important to read, and said, "Kabir is ignorant; he is illiterate. What does he know about the hidden secrets written in Sanskrit language in the scriptures. We are learned. What we say is written in all the scriptures, and Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji have no mother and father. They (Ajanma) never take birth, (Ajar-Amar) are immortal, (Avinashi) eternal, (Sarveshwar) God of all the Gods, (Maheshwar) the Greatest Gods, and (Mrityunjay) have won over death. They are the creator of the entire nature and are endowed with the three gunas." They kept on giving these sorts of explanations until now. Today those very Holy Scriptures are with us, in which there is clear description about the mother and father of the three Gods (Shri Braham Ji Rajgun, Shri Vishnu Ji Satgun and Shri Shiv Ji Tamgun). At that time, our ancestors were illiterate and the educated class did not have complete knowledge of the scriptures. Nevertheless, they deliberately falsified the true knowledge given by Supreme God Kabir (KavirDev) that Kabir is telling a lie; it is not written in any scripture that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji have any mother-father.

Whereas Holy Purans are a witness that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji take birth and die. These are not immortal and the mother of these three gods is Prakriti (Durga) and the father is Jyoti Niranjan / Kaal-form Brahm.

Today the whole human society, brothers-sisters, children, adults and elderly, sons and daughters are educated. Today no one can mislead that what ever is written in the sacred speech of Supreme God Kabir (KavirDev) Ji is not written in the scriptures.

Sacred Speech of Venerable God Kabir (KavirDev): -

Dharmdas yeh jag bauraana| koi na jaane pad nirvana||
Ab main tumse kahon chitaai | treydevan ki utpatti bhaai||
Gyaani sune so hirdae lagaai| murkh sune so gamya na paai|
Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan|
Pahile kinh Niranjan raai| peechhe se Maya upjaai||
Dharmrai kinhaan bhog vilaasa| Maya ko rahi tab aasa||
Teen putr Ashtangi jaaye | Brahma Vishnu Shiv naam dharaaye||
Teen Dev vistaar chalaaye | in mein yeh jag dhokha khaaye||
Teen lok apne sut dinha | sunn Niranjan baasa linha||
Alakh Niranjan sunn thikaana| Brahma Vishnu Shiv bhed na jaana||
Alakh Niranjan bada batpaara| teen lok jiv kinh ahaara||
Brahma Vishnu Shiv nahin bachaaye| sakal khaaye pun dhoor udaaye||
Tinke sut hain teeno deva| aandhar jeev karat hain sewa||
Teeno Dev aur autaara| taako bhaje sakal sansaara||
Teeno gun ka yeh vistaara| Dharmdas main kahon pukaara||
Gun teeno ki bhakti mein, bhool paro sansaar|
Kahae Kabir nij naam bin, kaise utrain paar||

In the aforesaid sacred speech, Supreme God Kabir Ji is saying to His personal disciple, Shri Dharmdas Ji that Dharmdas, this whole world is perplexed because of lack of Tattavgyan (true spiritual knowledge). No one has the knowledge of the path to complete salvation and the knowledge of the entire creation of nature. Therefore, let me tell you the story of the nature created by me.

The wise men will understand quickly. But those who will not accept it even after seeing all the evidence, those ignorant beings are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how were the three gods (Brahma Ji, Vishnu Ji and Shiv Ji) born? Their mother is Ashtangi (Durga) and father is Jyoti Niranjan (Brahm / Kaal). At first, Brahm originated from an egg. Then, Durga was born. After getting attracted to Durga's looks, Kaal (Brahm) misbehaved with her, and Durga (Prakriti) then took refuge in his stomach. I went there, where Jyoti Niranjan / Kaal was present. I took out Bhavani (Durga) from Brahm's stomach and sent them 16 sankh kos[1] away along with the 21 brahmands. Jyoti Niranjan did intercourse with Prakriti Devi (Durga). From their union, the three gunas [Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji] were born. All the living beings are held in Kaal's trap because of worshipping these three Gunas only (Rajgun - Brahma Ji, Satgun - Vishnu Ji, and Tamgun - Shiv Ji). Until one gets the real mantra, how would one attain complete salvation?

[1] A measure of distance; one Kos = 3½ km

True Path to the Misled

Pitious Autobiography of Sister Ishwanti

I, Bhaktmati Ishwanti Devi, wife of devotee Shri Suresh Das Ahlawat S/o Shri Pratap Singh Ahlawat, am resident of Pana[1] Ganja[2], Village Dighal, District Jhajjar. Oh Bandichhor Satguru Rampal Ji! My family and I are dirt of your feet. You gave us those comforts which we could not have even imagined in our life. Today I am writing the tale of my own experience here which you have blessed on us, so that on reading this miserable story of ours, other distressed families like us can also get their welfare done by your blessings. Our life was completely dark; if we had not come in your feet, then we would not have been alive today.

I was suffering from an incurable illness. My brother Omprakash, resident of Bhaproda, S/o Shri Dayanand Rathi, who used to work in Haryana Police, had already succumbed to this illness. I had also reached the same stage. I had reached such a state that my hands and feet were nearly paralysed. I was unable to speak. Showed to doctors and exorcists at various places, but were disappointed everywhere. My husband used to drink alcohol so much that when he used to come home, the children used to hide under the bed in fear. He even sold the household utensils for the sake of drinking and had debt on his head. Even the neighbours were fed up. One day in the state of intoxication, he lifted me and was about to put me in the well of Dalan[1] Pana. Heinous evil spirit said that I will ruin this house and no one will be able to do anything. My brothers wasted a lot of money for me on doctors and exorcists, but I did not get any benefit. My husband used to drink and the children were very young. There was no support from my in-laws. My brother Sukhbir, who is a driver in D.T.C., has taken initiation from most venerable Satguru Rampal Ji Maharaj. He said that we should get sister initiated from most venerable Satguru Rampal Ji Maharaj. She is bound to die; we should also try this last resort. On this my father Shri Dayanand Rathi questioned whether anyone gets relief

[1] Pana means colony of a village

[2] Ganja is the name of Pana i.e. colony

[3] Dalan is the name of colony i.e. Pana

from initiation (Naam-updesh). On this my brother explained about the glory of initiation to everyone. On hearing everything, everyone said, "We will try." On saying this, they took me in the feet of Sant Rampal Ji Maharaj. At that time, Satgurudev was doing satsang (spiritual discourse) in Village Punjab Khod, Delhi. The whole family took me in the feet of Maharaj Ji at 10 o'clock in the night. This dates back to 25 December 1996.

My brother narrated my miserable story to venerable Rampal Ji Maharaj. Guruji showed mercy and gave naam-updesh [1] to me in the satsang at 10 o'clock in the night. Prior to that, I had lost my voice and was unable to move my tongue. When I woke up in the morning of 26 December 1996, I found myself speaking in a better state and I told my brother that after so many years I am feeling as if I am in my body and some burden has been taken off my body. On seeing me speak, my brother Sukhbir was amazed and said that Maharaj Rampal Ji is himself Supreme God Kabir. I used to smoke beedi[2] and that very day gave it up. When we reached home, my husband Bhakt Suresh said, "What naam have you taken? I will see what power your naam has?" He said to his mother, what naam have they taken; instead of saying 'good morning', the children have started saying 'Sat Sahib'. Bhakt Suresh continued to drink alcohol and fight at home as usual.

One day, he stood up holding the photographs of Bandichhor Kabir Sahib, Garibdas Ji and Satguru Dev Sant Rampal Ji Maharaj to break them. On this, I prayed with folded hands to Bandichhor that You only can control his mind. Then Bandichhor, You showed him such a miracle that my husband Suresh kept the photographs back on the place of worship and receding backwards prostrated in front of You. Ever since, he has given up all the vices like consuming alcohol, smoking beedi etc. Pana Ganja and Village Dighal are the witness to this. On seeing me getting a new life again, my brothers Rajinder Singh Rathi D.S.P. (Haryana) and Prem Prakash Rathi Advocate (Delhi), who were sharing my pain, also took naam-daan[3]

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[1] Initiation / to tell the real way of worship and give mantra

[2] A twist of tobacco rolled in a tobacco leaf, to be smoked

[3] Initiation

along with their entire family. After taking naam-updesh, Supreme God Kabir gave such comforts which can not even be imagined. Our buffalo had ingested a snake. Buffalo was in a miserable state. When we showed it to a doctor, he told us that it has eaten some poisonous substance and he gave her ten injections. The next day a blue-coloured discharge started coming out from the eyes of the buffalo and it became blind. Even the doctors gave up. Then at night in dream I saw Satgurudev Rampal Ji Maharaj and he ran his hand over the buffalo's body. On waking up in the morning, we and our neighbours with our own eyes saw a snake in the buffalo's mouth, and we took it out. The buffalo became healthy and started giving full milk. Likewise, God knows how many comforts you have given us. Until yesterday, we did not even have hundred rupees, but today the same fields yield money and there is no need to beg before any-one. The neighbours say that your Guruji only is Ram[1] for you. What does the innocent society, misled by the ignorant people, know about your glory? The opponents of Sant Rampal Ji Maharaj only know mud slinging. Only he who goes through it can tell what he has obtained from you. We only pray this to you that keep us in your feet and you may remain a support to the needy like this for thousands of years. Satguru Rampal Ji Maharaj has come as the incarnation of the Supreme God.

Supreme God, after taking your naam, we got so much happiness in our home that it is beyond description. Even then I am trying to describe. I took naam-updesh (initiation) from you in 1996. Around one and a half year later, an incident occurred which is as follows -

One night, I saw that I am asking in the village that where is cremation ground. I was told and shown that tomorrow you have to come here. That was the cremation ground of Mundaan[2] Pana[3]. Next morning I developed cholera. I developed so much headache that I felt like dying by hitting my head against the wall. All the causes of death were fulfilled. When the doctor was called, he gave me an

[1] God

[2] Name of Pana i.e. colony

[3] Colony

injection. After that the doctor told that she has died. Then four Yam-doots (messengers of Yam[1]) became visible. They held me from both sides and said that we have been sent by God; we will take you with us; your time has finished. I said that my Guruji will not let you take me. Then they said that what will your Guruji do? Your time has come to an end. We will do such a thing that we will cause your death with your own hands. After that both my hands squeezed my neck so hard that my life came into my eyes. I was unable to speak to any-one. Bandichhor says that "Aa jam tere ghat ne ghere, tu Ram kahan nahin paavega**". The same state occurred with me. After that, Kabir Sahib appeared on a lotus flower in front of me. Then the voice of Venerable Satguru Rampal Ji Maharaj came from inside me that how will you take this girl, we will not let her go; we will take her when we wish. Even if you will cut her feet, then we will join them too. Besides this, Guruji also said many other things, which I am unable to describe now. After that the messengers of Yam ran away. Then Guruji said to me, "Daughter, do not fear. We have averted your death. Now we will take you when we wish."**

A buffalo of ours who was nearing the time of delivery, one day became like a statue. When we called the doctor, the doctor prematurely pulled the calf manually out. After that the buffalo did not release the umbilical cord. On someone's advice we tied a brick to the remaining end of the umbilical cord hanging outside and consequently the cord broke. After the cord broke, the buffalo became very serious. Everyone started saying that the buffalo will not survive now. Anxiously in the night we went to five doctors, but not even a single doctor came. They said that dealing with this case is out of our control. Now only God can save it. After that being very distressed we lost hope that no one can save the buffalo today. Then I said, "Bhakt ji, do not despair. Our Bandichhor Ji will set everything right." Then we prostrated before Bandichhor Ji and prayed. After that in the morning, we went to a doctor who came and said, "It will not survive; a similar thing happened to our buffalo and a senior doctor tried a lot, but was unable to save the buffalo." Then started saying, "Even if by the grace of God the buffalo is saved, it

[1] God of death

will not give milk." Seven days later, Guruji became visible as if was removing the umbilical cord from the buffalo's intestines. In the morning, the buffalo ejected the umbilical cord and became healthy; and came back to 15 kg milk. This is the grace of our Bandichhor Ji when actually four-five buffaloes of our neighbour had died because of a similar illness.

My younger son Navneet, who is fourteen years old, had developed pneumonia during his childhood (when he was six months old) and it continued until he was five. On trying my every possible effort and even after refusal by the doctor, I did not give up. One day I got him naam-updesh (initiation) from Satguru Dev Rampal Ji Maharaj. From that very day it appeared as if my child never had any illness. Now that child is healthier than the other children of his age. All these miracles have happened by the grace of our Satguru Dev Rampal Ji Maharaj.

One day at the time of Purnima satsang in year 2004, our crop of rice because of no rainfall was drying. Even the irrigation canal had passed. It was due to come again after one month. There was no provision of irrigation via tubewell; we were only reliant on the canal.

But on the day of Purnima after the conclusion of satsang at the Ashram, when we went to see our field, then our 2 ½ acre field (rice crop field) was full of knee-high water. This task which was not even possible in a dream was accomplished by the grace of our Satguru Dev. The people of the neighbouring fields expressed sorrow that this canal has been called by your Satguru Dev, only and only for you. All the people at the most had 10 maund (man[1]) rice crop, whereas, by the grace of our Satguru Dev Ji we had 40 maund (man) per acre.

Our Bandichhor Satguru Rampal Ji have given us plenty of comforts. Both of my sons (devotee Amit and Navneet) got employed in Delhi Police in May 2010. It is a request to all readers from me and my family that you may go to Satlok Ashram Karontha as soon as possible and obtain free naam (mantra) from Sant Rampal Ji

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[1] A measure of weight, a maund (about 40 kg)

Maharaj. Do not waste human life. Supreme God Kabir says -

Kal kare so aaj kar, aaj kare so ab|
pal mein prlay hoyegi, bahur karoge kab||

Sat Saheb! Jai Bandichhor! Satguru Rampal Ji Maharaj ki Jai!

Ruined Family Restored

I, Bhakt Ramesh S/o Umed Singh, am a resident of Village Petvar, Tehsil Hansi, District Hisar and am currently residing at Employees Colony, opposite jail in Jind with my family.

Prior to taking naam we used to worship ghosts. In our village, Baba Sariya was recognised, on which we used to light a lamp on the Purnima (full moon day) of every month. We also used to fast on Fridays, Janmashtami[1] and Shivratri[2]. We also used to offer pind to the pitras and carry out shraadhs[3]. Even then our house was ruined. When I was twelve years old, my father expired. There were three members in the family. They used to fight amongst themselves. Ghosts and evil spirits used to immensely trouble the three of them and all of them used to remain very ill. Firstly we showed to the doctors, but did not find any relief. Then we went to conjurers. Someone used to say, "Give Rs 5000, I will cure you", and others used to ask for Rs 10000.

We were utterly ruined, but did not find any respite. On repeated requests of my relative devotee Raghubir Singh of Village Kaunth Kalan, my mother in 1996 took initiation from Sant Rampal Ji Maharaj. My wife was childless even after five years of marriage. On my mother's advice, my wife also took initiation from Sant Rampal Ji Maharaj. Within a year of taking initiation, my wife gave birth to a baby boy. I had lost faith in God. Because of this I did not take naam and used to object to my mother and wife visiting the Saint. My son, who was fifteen days old, became very ill. The doctors said that this child will die by tomorrow morning, take him away. In the evening a devotee told about Bandichhor Satguru Rampal Ji

[1] The festival held on the birth-day of Krishna Ji

[2] Name of a festival in honour of God Shiv

[3] Rites performed after a person's death

Maharaj that he has arrived in Jind ashram. He is a Complete Saint and only he can save the child. We were tired of visiting doctors and conjurers. I had lost faith in God. I refused to that devotee. But he again requested that Bandichhor God himself has come on this Earth. If he shows mercy, then this boy can be saved. That devotee said with so much confidence that I gave permission to my mother. My mother took the boy and kept him in the feet of Satguru Rampal Ji Maharaj, and requested while crying, "Maharaj Ji, this child has died. Now only you can save him." Then Bandichhor Satguru Rampal Ji Maharaj said, "By the grace of Supreme God Kabir, this boy will become alright." The next day when the boy was meant to die, he became alright. "Hail Bandichhor Satguru Rampal Ji Maharaj."

Our ruined home was once again restored by the grace of Bandichhor Satguru Rampal Ji Maharaj. Even after witnessing all these miracles, I did not take naam (initiation) because of my sinful deeds and continued doing previous worship and worship of ghosts. Sant Rampal Ji Maharaj used to do paath of sacred speech of Bandichhor Garibdas Ji Maharaj at our house and I used to go outside and drink alcohol. Then a year later one day, a paath was taking place at our house and in the evening Bandichhor Satguru Rampal Ji Maharaj did satsang[1]. Then I listened to the satsang and also took naam. Thereafter there was nothing called sorrow left in our home. My mother under the influence of someone broke (disconnected) her naam. Some time later in year 2000 my mother suddenly developed burning sensation in her feet. We showed her to doctors. They said that she has blood cancer. She will die in 10-15 days. If you take her to P.G.I. Chandigarh then after spending Rs 1.5 lakh she can survive at the most for one year, but the pain will not reduce. Bandichhor Satguru Rampal Ji Maharaj told that your mother has disconnected her naam. Like, by not paying the electricity bill and getting disconnected, one stops getting the benefits of electricity. Then one has to get it reconnected. My mother asked for forgiveness for her fault. Maharaj Ji gave naam again and kept his hand on her head. As soon as he kept his hand on her head, the burning sensation and the pain in the feet stopped. Then around two

[1] Spiritual discourse

years later because of a tooth extraction, the tooth started bleeding. Doctor gave medicine and also sutured the area, but the bleeding did not stop. Then the doctor investigated the problem and said that she has blood cancer and it has now spread. Now she cannot recover. Take her home. She will die within two days from bleeding. Then the next day she started passing blood in urine and stool as well. Then I informed Satguru Rampal Ji Maharaj on the phone that the doctor has said that she will die in two days. Satguru Rampal Ji Maharaj said that whatever Bandichhor will do, will be right. Then the next night at 2 a.m. Yamdoots (messengers of Yam) came to take her. My mother said that your father (he had died 10 years ago) has come to take me. While saying this, the Yamdoot entered my mother's body and started saying that I will take her, her time has finished. Give me tea. We had just started preparing the tea for him, when that Yamdoot started saying that God knows what great power you have in your house, that power is beating me. I cannot stay here anymore, get me tea quickly, I am going, and he drank hot tea. While leaving he said, "Supreme God is standing in your house. I cannot take her." While saying this he left. One minute later, the bleeding stopped, the tongue and teeth which had turned black became completely clean and by the grace of Bandichhor Satguru Rampal Ji Maharaj, she became even healthier than before. God Kabir Sahib increased the life of my mother by five years. On 24 July 2005, she after doing true bhakti departed for Satlok. "Hail Bandichhor Satguru Rampal Ji Maharaj. Sat Sahib."

Saving Kidneys and Turning a Devil into a Man

I, devotee Jagdish S/o Shri Prabhuram, Village Punjab Khod, Delhi-81, work as a mechanic in D.T.C. (Delhi Transport Corporation). Alcohol had made me of demoniac nature. I used to consume alcohol, eat chicken, smoke cigarettes and hukka.

I used to come back from work at around 7-8 p.m in the evening. Sometime, because of excessive drinking used to reach home at 9-10 p.m. I used to enter the house with a wobbly gait under the intoxication of alcohol. Soon after reaching home, I used to start beating my wife and children. Everyday there used to be violence in

the house. The children, whom I should have embraced, used to hide under the bed on seeing me. Children wait for their father to come home that, father will come and bring us something to eat. But instead of getting them something to eat, I, maddened by alcohol, with red eyes used to beat them.

On the other hand, my wife Sumitra Devi, with her distressed life while struggling with a terrible illness, was also completing her breaths. Both her kidneys had failed. Doctors had said that carry on taking medicines, but she will not survive beyond six months. A.I.I.M.S. Hospital and Ram Manohar Lohia Hospital, Delhi, also gave the same report that the kidneys have failed and she cannot survive beyond six months, and alongside she will have to continue taking the medicines till the end. What state those innocent children must be in whose father is an alcoholic and mother is on death-bed. She was unable to do any heavy job. When those children learnt that their mother will not survive beyond six months, they used to keep on crying. On one hand, our father is an alcoholic, and on the other hand, our mother is suffering from an incurable illness, what will happen to us? Three sons and one daughter lying close to their mother started crying, and said, "Oh God, please take us with you along with our mother. With whose support will we survive here?"

God listened to the hues and cries of those children and our good deeds also rose. In our neighbourhood, Bhaktmati Nihali Devi according to the directions of her Gurudev Sant Rampal Ji Maharaj, organised an Akhand Paath[1] of the sacred speech of Satguru Garibdas Ji Maharaj at her house on the 30-31 December and 1 January in 1997, in which Sant Rampal Ji Maharaj did satsang on 31 December in the night from 9-11 p.m. My wife Sumitra Devi also went to listen to the satsang in the neighbourhood. Sometime later, I (Jagdish) also returned home from work. On reaching home, I came to know from children that their mother has gone to the house of Maai Nihali Devi to listen to the satsang. On hearing this, I became furious and said, "Where to the heretics has she gone? I will bring her home beating, right now." Thinking this, I went to Bhaktmati Nihali devi's house. I was drunk. When I reached Nihali Maai's

1 A non-stop reading of a holy book

house, at that time, Sant Rampal Ji Maharaj was doing satsang. Devotees in large numbers were listening to the satsang. On seeing them all, I did not say anything and sat quietly in the rear. I listened to the satsang. In the satsang, Maharaj Ji said that -

Sharaab peevae kadva paani, sattar janm shwaan ke jaani|
Garib, sau naari jaari karae, surapaan sau baar|
Ek chilam hukka bharaen, dubaen kaali dhaar||
Kabir, manush janm paaye kar, nahin bhajaen Hari naam|
Jaise kua jal bina, khudvaaya kis kaam||

Maharaj Ji said in the satsang that, the children, whom a father should embrace, hide under the cot on seeing that drunkard father. An alcoholic is himself distressed, causes loss of money, loses respect in the society and by troubling the family, neighbours and the realtives, incurs curses. Like, the wife and children of an alcoholic are victims of violence, but the mother-father, brother-sister etc relatives of the wife also remain worried day and night. The burden of the whole sin comes on the head of that ignorant alcoholic. God has given human birth to get self-welfare done by doing bhakti. This should not be destroyed by alcohol etc. Like, if a child does not gain education in school and keeps loitering, he remains devoid of education. Then throughout his life he earns livelihood by doing labour. Then he remembers that if I had not loitered, then today like other classmates I would have become a big officer. But what can be done now, this should have been thought of at that time.

God Kabir says that -

Achhe din peechhe gaye, guru se kiya na het|
Ab pachhtaava kya kare, jab chidiya chug gayi khet||

Likewise, if an individual in human birth does not do bhakti of God, then he attains the births of animals and birds. A person, who consumes alcohol, kicks the plate full of food under the influence of alcohol, because of not doing bhakti suffers in the births of various living beings. Sometimes he attains the birth of a dog. A dog, even during winters, spends the whole night in the street. On top of that, he suffers heavily in the rain and wintery nights. In the morning, hunger torments him. He tries to enter someone's kitchen. The householders hit him with a stone or a stick. The dog keeps

screaming for a long time. Then he enters into some other house. Who knows, he will get a roti there or a stick. If there also he is destined to have a stick, then that alcoholic, who is now a dog, goes out of the village. Troubled by hunger, he eats human faeces. If that ignorant living being, when he was in a human body, had attended satsang, listened to good thoughts, by abandoning evil deeds had got his welfare done and had got imparted good education and God's initiation to his children, then he would have become happy forever. The stupor of alcohol lasts for some time. The bliss of the happiness, attained by the bhajan of naam of God, remains with one forever.

After listening to the above-mentioned discourse of Respected Sant Rampal Ji Maharaj, my alcohol vanished. Tears started flowing from my eyes. I went back home; did not get sleep. I took my wife and went to Sant Rampal Ji Maharaj on 1 January 1997 at 1:30 p.m. in the afternoon and for self-welfare took initiation from him. Ever since, until today (2005), I have not even touched alcohol, tobacco and meat. My wife also took initiation from Satguru Rampal Ji. Since that day, she is completely healthy. The reports of doctors' treatment and X-ray etc are still lying at our house. We show it to everyone.

It is my request to everyone that you also come in the feet of God. Recognise the messenger of God, Sant Rampal Ji Maharaj, who has come in Saint form. Get your welfare done by obtaining free naam-updesh. Sat Sahib!

Devotee Jagdish

Settling the Family Tormented by Ghosts and Illnesses

Bhaktmati Aplesh Devi wife of Shri Ramehar S/o Late Shri Mangeram, Village Mirch, Tehsil Charkhi Dadri, District Bhiwani (Haryana).

I, Aplesh Devi, am giving you a glimpse of my miserable life. My children, Rahul and Jyoti, and I, on remembering the bad times of the past, shudder with fear. While giving the description of which, the heart rises to the mouth.

On the night of 6 December 1995, miscreants had killed my

husband on duty. But this Supreme God (Kabir Sahib) looked after us and gifted life to my husband that today by the grace of Bandichhor Satguru Rampal Ji Maharaj, we along with the family have found a place in the feet of Supreme God. In our family, I used to make my husband wear clean clothes which after some time used to soak in blood from all sides above the portion of underwear where the belt or elastic is present, and the children also used to cough blood in sputum, and I too was very much fed up with a heart ailment for a year, for which I was taking medicines for years. My husband is in Delhi police. Whole of my body used to get covered in pustules. Because of problems in the family, my husband Ramehar had also lost his mental equilibrium.

For these problems from 1995 to July 2000 we knocked on the doors of more than a dozen lame, desirous and greedy Gurus and went with children numerous times to the places of pilgrimage, like Jamuna, Ganga, Haridwar, Jwala Ji, Chamunda, Chintpurni, Nagar Kot, Balaji, Mehandipur, Gurgaon waali Maai and Gorakh Tila Rajasthan, in the whole of India, but did not get any relief.

In this way, the condition of family had come to such a state that we had started spending Holi and Diwali sitting in a mosque.

We are very fortunate that we got the refuge of the most venerable Supreme God Kabir ji via Sant Rampal Ji Maharaj. Now where have those messengers of Kaal and those illnesses of ours gone for which we were taking treatment at A.I.I.M.S. hospital, which were unable to stand before the dirt of the feet of Satgurudev Ji.

On 25 February 2001, an exorcist, who worships Kaal, phoned and asked whether my name was Aplesh. I said, "Yes, please introduce yourself." Then that exorcist said, "Who is Balwan and how is he related to you?" I said, "Who are you, what is your name and why are you asking all this?" Then that exorcist said, "Daughter, do not ask my name. I do not want to tell and I am calling from Hansi. This Balwan had come with a man and both of them gave me Rs 3700 for causing an attack on you by an evil spirit. I had taken your phone number also from Balwan thinking that I would ask whether you have been ruined or not. I did not have your phone number; Balwan had given it. I committed this evil act last night, but

as I was about to sleep, I saw your Guruji, whom you worship, in white clothes, who told me that I will suffer the consequence of this. This family is in the refuge of Almighty Worshippable Supreme God Kabir who removes all the sufferings. What capacity do you have? Even the Dharmraj cannot do any harm to this family now."

Garib, jam jaura jaasae darae, mitein karm ke lekh|
Adli adal Kabir hain, kul ke Satguru ek||

Yam (Kaal and Kaal's messengers) and Death is also afraid of Most Venerable Supreme God Kabir Ji. That Supreme God even ends the writings of punishment of sinful deeds. After this that exorcist said, "Daughter, I may tell you this that the (Dev Purushottam) Supreme God you worship is a very strong power. I am doing this work of causing attack by evil spirits for 25 years. Who knows how many families I have ruined? But today for the first time, I have suffered defeat. Daughter, do not leave this power; otherwise, you will suffer. Balwan etc are roaming for your destruction." I said, "We worship the Supreme God. Balwan is my husband's elder brother. He has become our sworn enemy."

Today we are so fortunate that if a need for any thing or a task arises in our heart, then Satgurudev, Sat Kabir Sahib fulfils it. Today Guru-Govind both are standing, in whose feet shall we prostrate. We devote ourselves in Satgurudev Rampal Ji's feet who made us meet God.

Oh brothers and sisters, we want to give you this message collectively as a family that if you want to attain the path to Satlok, complete salvation and all happiness and want to get rid of worldly miseries, then attain Satnaam from Bandichhor Sant Rampal Ji Maharaj and make your precious human birth successful.

||Sat Sahib||

Bhaktmati (devotee) Aplesh Devi

Autobiography of Devotee Satish

I, devotee Satish Das, am a resident of RLF-907/17, Raj Nagar -II, Palam Colony, New Delhi. The aforesaid lines are also portrayed in our life. Because when in December 1997, a satsang of Satguru Bandichhor Rampal Ji Maharaj was held in Pitampura, Delhi,

then on the advice of a friend of ours, we went to listen to the satsang. But after hearing the talks of relinquishing customary religious practices did not pay attention to the satsang. Satguru Ji was explaining to us by reading from the scriptures, so it occurred to us that we can read the books at home also. In this way Jyoti Niranjan (Kaal) arrested our intellect and switched off our Bhakti channel.

Satguru tells us that -

Guru bin kinhein na paaya gyana, jyon thotha bhoos chhade kisaana|
Guru bin bharam na chhootein bhaai, koti upaay karo chaturaai||

In this way, because of arrested intellect, we came back home doing purposeless conversation. In year 1999, my wife Shrimati Manju developed brain tumour (brain cancer), about which we came to know while having investigation and treatment done at Safdarjung hospital. After this, I got her examined by doctors at Pant Hospital, A.I.I.M.S. Hospital, New Delhi, and Apollo Hospital, New Delhi. All the doctors advising immediate surgery said that during the operation she can develop paralysis in one hand. The doctor from Apollo Hospital after seeing the report even said that how are her both eyes fine till now? And at that very moment asked us to get her eyes examined by an eye specialist. I got her examined immediately. Then the eye specialist and the neurosurgeon advised us to get her eyes examined regularly every fortnightly saying that she can lose vision at anytime because the brain tumor is at such a place. My wife and I are both disabled from our legs and on hearing about losing eyes and hand, our breath stopped. But seeing no alternative, in the end we thought of getting her operated in Pant Hospital, New Delhi, and on doctor's advice also got an M.R.I. scan and other tests done from I.N.M.A.S. Hospital, Timarpur, Delhi. We had to only get the date of the operation. We remembered the following lines from the satsang of Supreme God Tatvdarshi Sant Rampal Ji Maharaj which we had listened earlier -Jin milte sukh upje, miten koti upaadh|

Bhuvan chaturdash dhoondiyo, param snehi saadh||

And Supreme God switched on our Bhakti channel and a feeling emerged in mind that prior to the operation let's try and take naam. Then accompanied by our friend, we went to Pitampura, Delhi on 4 February 2001 and took naam-daan from Complete God

Tatvdarshi Sant Rampal Ji Maharaj. We abandoned all the previous poojas (religious practices). Satguru Ji while advising us to hold an Akhand Paath[1] said that if God wishes then the operation will be averted and everything will become alright. According to the order of Satguru Ji, we held a three day Akhand Paath at our house and afterwards went to Pant Hospital, New Delhi to get the date for operation from the doctor. The same doctor, who was advising us for an operation earlier, started saying after looking at the second M.R.I. that there is no need for an operation at the moment. Then we remembered Satguru's speech -

Satguru Daata hain kal maahin, Praan udhaaran utre Saain|

Satguru Daata deen DayaalM, jam kinkar ke torein jaalM||

And we remembering our Satguru started crying heavily that Oh Supreme God, in what words shall we describe your glory. In this way, by the grace of the incarnation of Complete God Kabir Sahib, Sant Rampal Ji Maharaj, our operation was averted and since then we have not even taken any tablet or medicine worth a paisa, and are leading a happy life. On the night of 20 November 2004, due to an attack of Kaal, my wife became nearly dead and gained consciousness after she was made to sip the "Amrit Jal" (nectar) of Supreme God. When we took her to Satguru Ji, Satguru Ji said that today she was supposed to die. Supreme God Kabir has increased her age and now she has to do bhakti.

Then on 22 November 2004, in Sonipat Satsang, my wife suffered an attack of paralysis and as a result she started developing weakness in her right hand. Instantly she started seeing Satguru Ji's hand in her hand, which was visible for approximately five minutes. When the effect of paralysis finished, Satguru Ji's hand disappeared and to date she is perfectly fine.

Satguru Tatvdarshi Sant Rampal Ji Maharaj, who has appeared as an incarnation of Supreme God Kabir, has proved to us that -Garib, jam jaura jaase daren, miten karm ke ank|

Kaagaj keeren dargah daii, chaudah koti na champ||

Devotee Satish Mehra, RLF-907/17, Raj Nagar - II,
Palam Colony, New Delhi. Mobile no. +91-9718184704

[1] A non-stop reading of a holy book

Autobiography of Devotee Ram Swaroop Das

Hail Bandichhor Kabir Sahib

I, devotee Ram Swaroop, s/o Mangat Ram, am resident of Village Badoli, district Ambala. I had taken initiation from Dhan-Dhan Satguru for 13 years. Six years ago, my hands and feet had stopped working, as if my body had become dead below the waist. My two sons took me to Ambala Government Hospital, and then also showed me to private doctors. Following this, after taking me here and there for treatment, also took me to P.G.I. Chandigarh. There, I was tested twice in a year because my turn for the machine in which my tests had to be done used to come in a month. Its testing fee was six thousand rupees. There, when on both occassions, the cause of my illness was not known, then I was told that I need to have an operation on my head, in which my life was told to be at risk, and it was said that there was no guarantee of complete recovery. Thereafter, my family also took me to Baba Ramdev's yog ashram. There I received treatment for a few days, but because of having no relief, I was brought back home. Then I was taken to those who practice incantations in places like, Punjab, Haryana etc. There also, I received no relief. We had believed that now only a few days of my life were left.

When I became disappointed from everywhere, then my daughter, who was married in Shahpur (Ambala), called for me. My son-in-law, Sanju, told me about a devotee, Kukku, who on 15th August 2008 brought me to Satguru Bandichhor Rampal Ji Maharaj in Satlok Ashram, Barwala. I took initiation on 16th August 2008. After that, I started having relief. Now, by Guru ji's grace, I have myself driven a tractor in my field and have sown the entire field. I have got a new life by the blessing of Maharaj ji. I cannot express in words the favour done on me by Bandichhor Maharaj ji. Guru ji, you have come from Satlok to give me a new life. I prostrate to you crore-crore times. Hail Bandichhor

Your servant
Devotee- Ram Swaroop Das
Village Badoli, District Ambala.

Autobiography of Devotee Baheed Khan

Hail Bandichhor Kabir Sahib Ji, Crore-crore prostrates in the feet of Bandichhor Satguru Rampal Ji Maharaj. I, Baheed Khan, s/o Munshi Khan, am a resident of village Dakkhana and Tehsil Mehganv, district Bhind (Madhya Pradesh). I was seriously ill for 3 years. My both kidneys were damaged. I received treatment for 2 years from senior M.B.B.S. doctors in Gwalior, but did not have any benefit. Thereafter the doctors of Gwalior referred me to Delhi - A.I.I.M.S. (All India Medical). There, after all the tests doctors told that three bottles of blood are needed. First of all, your blood will be filtered. Then a kidney of one of your family members will be taken out and transplanted in you by an operation. The operation will cost 4 lakh rupees. I was unable to afford the cost. Therefore, returned to my home from Delhi and being helpless, started waiting for death because I had become incapable of eating-drinking and sitting-standing.

Then I came to know from someone that God has come in Haryana in Barwala, district Hisar, who cures incurable illnesses by God's devotion. Hearing these words, I came in Your feet on 24-07-09, and took initiation. After taking initiation, I started having relief. Within a month, I completely recovered by your grace. My Satguru! All the tests and documents of my illness are available with me for evidence. Oh Supreme Father God, I will never be able to pay back the favour of life you have given me. My Satguru - "By showering grace on your servant, always keep me in your feet like this."

Your servant

Devotee Baheed Khan, S/O Munshi Khan
Village Dakkhana and Tehsil Mehganv
District Bhind (Madhya Pradesh)

Boundless grace showered on Devotee Tara Katta

Crore-crore prostrations in Bandichhor Satguru Rampal Ji Maharaj's feet. I, Tara Katta, resident of Jaipur, am M.A. in Sanskrit, B.A. from Rajasthan University, and have received gold medal in Sanskrit. I read Gita of six authors, Upnishads, Purans and all the

Darshan Shastras and listened to the sermons of all the gurus, but did not feel satisfied. Once, I watched the program of Satguru Rampal Ji Maharaj on Bhaskar Bhakti Channel in Jaipur and took initiation on 30 Nov 2003. At that time, I was suffering with many illnesses. In May 1991, through a biopsy test, I was told that I have a disease named 'Ulcerative Colitis'. In this illness, ulcers are formed in the large intestine, and blood comes in stools, and the doctor told about this that there is no cure for it anywhere. By 03-06-2002, the ulcers in my large intestine had increased to 75 cm. On 10-04-08, on the advice of my Guru ji, I stopped taking the medicine. Of these, 4 tablets were such that the doctor had said that if you want to live, then you will have to take them for the entire life. On 23-04-04, my lungs got infected. When I went to the doctor for treatment, the doctor looking at my X-ray said that you are suffering with such an illness that you should have fever, weight loss, and deficiency of blood, but you are completely healthy. I said, "This is the grace of my Satguru Rampal Ji Maharaj. Although the blow of fate wants to affect me, but my Guru ji is rendering that blow of fate ineffective on me. God protects His devotee in this way." The doctor got highly impressed by this. Once in Jan 2009, I had to go for the publicity of book Gyan Ganga. I bled the whole night. I thought in the morning that I have to certainly die, let me die while doing the service of propagation. On the third day, I became alright without any medicine. The doctor had once said that you will have to take corticosteroids daily for keeping your body functional. But on the advice of Satguru Rampal Ji Maharaj, I stopped taking all the medicines. I did not take a single medicine and now I am completely healthy by the grace of Satguru Rampal Ji Maharaj. Such a longstanding illness got completely cured by coming in the refuge of Gurudev Ji. I would say that such true knowledge and path of true bhakti is nowhere else on the earth. Satguru Rampal Ji Maharaj is himself Complete God. Sat Sahib. I prostrate in Satguru Ji's feet

Devotee Tara Katta

Phone no. - 09772312335

The Magnificence of Guru Ji's Grace

I, Trilok Das Bairagi, am resident of Village Dhimarkhera,

District Katni, Madhya Pradesh. I had taken initiation on 27-06-10. When I had taken initiation, I did not know that I am not taking initiation, rather am taking nectar. My statement would seem to be an exaggeration to you, but I swear by my Gurudev ji's feet, whatever experiences I had in this, or whatever evidence came in front of me, I had not even imagined that such miracles would happen to me. Six months after taking initiation, my son, who had born after 5 daughters, became ill. I kept on getting my son treated continuously for a month by M.B.B.S. doctors, but the child did not get better in a month. Suddenly, one day at 9 o'clock in the morning my son closed his eyes, means he became unconscious. I took him and ran to Umariyapan. All the doctors there refused to treat him. I took him to Sihora. There are M.B.B.S. doctors everywhere, but seeing the condition of my son everybody refused to treat him, as if they were trying to say that your son has died. My son was only a year old. Gathering courage, one doctor said that if he gets oxygen, then perhaps something can be done. I immediately hired a four-wheeler and rushed to Jabalpur which is a research centre for children. The doctor there seeing the condition of the child said, "There is no movement happening anywhere in him. Whenever I prick him, he is not feeling anything. It is a risk for me to admit him." I said, "Admit him and start treatment. Leave rest on God." The doctor said, "If he becomes conscious within six hours, then probably he will be saved, otherwise it is difficult." Since 9 o'clock in the morning it had been 9 o'clock at night, but the child was not regaining consciousness. The child's mother and I started crying. Suddenly my attention went towards the miracles mentioned in "Gyan Ganga" and "Bhakti Saudagar to Sandesh" which had happened to the devotees. I held myself together and surrendered myself in Guru Ji's feet, and said, "Guru Ji, save my son and protect the faith I have on Guru Ji's magnificence." Around 12 o'clock, when the doctor came on the round, he asked, "What is the improvement in the child's condition?" I said, "He is as he was in the morning." The doctor called for an injection and injected in the child's thigh. As soon as the child was injected, he began to cry as if Guru Ji had himself given the injection. A wave of happiness ran in the hall. The doctor keeping his hand on my head said, "Now your child has be-

come conscious. Children with such a problem rarely regain consciousness."

It is a matter for consideration that the effect of injection takes place after 10 or 20 minutes. The boy started crying due to the pain from the injection needle. It is clear from this that all this is a wonder of Supreme God Kabir Ji.

Satguru sharan mein aane se aayi talae balaa|
Jae bhagya mein mrityu ho kaante mein tal ja||

Guru Ji says that by doing mantra jaap with a pang, miracles take place. I was stunned. I prayed in Guru Ji's feet in the hospital and thanking him, burst into tears. The doctor said that he needs treatment consecutively for eight days. It was costing us five thousand rupees for 24 hrs. I said to the doctor, "I want him to be discharged in the morning." The doctor said, "If you take him home, then this child might die because he has just become conscious." I said, "We will see what happens. I just want him to be discharged." Today it has been over six months and he did not even have a fever. I have become blessed seeing such magnificence.

I could not even afford to buy a cycle because my financial state was not good. Suddenly, the Manager of State Bank said, "Would you like to take loan from the bank?" I said, "There is nothing better if I get it. My financial condition will improve." The bank manager gave me a loan of 1.5 lakh rupees. A man, who could not afford a cycle, suddenly bought a Hero Honda bike worth 55000 rupees. Today, I pompously ride a motor bike.

I was working as a peon in a government school. I had been doing this job for 16 years, but my family status did not improve. Promotions took place from Jabalpur division and only I got the promotion - I became a clerk. A man, who used to give chair to the world, himself became an officer, and sat in a chair. My salary increased so much that I had not even thought of.

My younger brother had become disappointed giving up the hope of doing B.Ed. One day, suddenly he received a counselling letter. He did not believe it because he had got 29 marks, and for doing B.Ed. over 33 marks are needed, but this time people with 28 marks were also selected. As a result of which, because of having

29 marks, he got the chance, and today he is doing B.Ed. These were four such miracles about which I had never contemplated. But I recalled those lines mentioned in Ramayan - "Maat-pita, Guru ki vaani, bina vichaar karo shubh jaani." All these miracles have happened within a year. For evidence -

1) All the documents of Bharat Hospital Centre.

2) All the documents of the bike.

3) The order of promotion.

4) The counselling letter of B.Ed.

All these miracles have taken place six months after taking the initiation. But it is not beneficial to only take initiation, rather one has to walk on the path directed by Guru Ji.

Hari ruthae Guru thaur hai, Guru ruthae nahin thaur||

Disciple's experiences are respectfully dedicated in Gurudev Ji's feet.

Devotee Trilok Das Bairagi, Assistant Grade 3
Government Senior Secondary School Murvari
Tehsil- Dhimarkhera, District Katni (M.P.)
Mobile no.- 9685854733, 9424625014

Releasing from the Electric Wire of 11000 Voltage

I, devotee Suresh Das, S/o Shri Chand Ram, native of village Dhanana, district Sonipat, am currently a resident of Shastri Nagar, Rohtak (Haryana). Before taking initiation from Satguru ji, the financial condition of my family was very weak. There was no one in the family who was never ill. Ghosts and spirits used to torment my wife a lot. Even though we faced so many hardships, nevertheless we used to extensively worship the gods-goddesses, and I had immense faith in Hanuman ji. But we were getting afflicted with crisis after crisis at home. We were not gaining prosperity in any work. Because of Supreme God Satguru Rampal Maharaj ji belonging to our family, we did not accept him as Supreme God; the loss of which we had to bear for many years. Then devotee Vikas, a resident of village Singhpura, told me that Supreme God Jagatguru Rampal Ji Maharaj has come in your family, and where are you sleeping. I said that Kaal has given us so many hardships that we did not get time to know about it. The entire time goes in making

visits to the doctors. On top of that, we remain extremely tight financially. That devotee advised me a lot. Supreme God bestowed such a grace that I reached Satlok Ashram Barwala in October 2010 to take initiation from Sant Rampal Ji Maharaj. After taking initiation, Satguru ji showered immense grace and I started experiencing such happiness which cannot be described with this tongue.

My wife was being tormented by ghosts-spirits. By the grace of Satguru Dev ji, she is alright now. On 7 September 2011, my son Mohit, who is 12 years old, had gone to call a mason on my direction. My son climbed the roof of the house of the mason and went on the balcony. Along the balcony there were power lines above carrying 11000 volatge of current. There was only a gap a foot between my son and the power lines. When he went close to them, the power lines pulled him, and the power line got stuck to his head and penetrated an inch deep into his head. His face got burnt and the electric current passing through his entire body started coming out through the foot breaking the bone of the big toe. Instantly, Satguru Rampal Ji Maharaj came from the sky and became visible to my son in a very bright (radiant) body as if thousands of tubes were lit. He held my son's hand and separating him from the power line made him lie down on the balcony. Then the boy had a long conversation with Satguru ji, and when Satguru ji was about to leave, my son asked, "Guruji, where are you going?" Then Guru ji said, "Son, I am with you. Do not be afraid." At that time my son Mohit's mother was also there. She witnessed this scene with her own eyes and became frightened because electric sparks were coming out of the boy's body.

Following that, we took our son to P.G.I. Rohtak hospital. There also my son saw Guru ji and my son said, "Guru ji is with me. You do not be afraid." If we had not been in the refuge of Guru ji today, then our son would not have been alive, and ghosts would have killed my wife too. We have been saved from being ruined. This is only due to the grace of Satguru Rampal ji Maharaj ji.

It is my request to all the readers that reading my true story, you should also get your welfare done in time by coming in the refuge of Satguru Rampal ji Maharaj. You will be completely saved from the blows of fate. I heard in the discourses of Satguru Rampal

ji Maharaj that Supreme God Kabir Ji Bandichhor destroys all our sins. A similar evidence is also given in Rigved Mandal 10 Sukt 161 Mantra 2 and Mandal 9 Sukt 80 Mantra 2 that if a patient's life-breaths have finished and he has no more life left, then I will save his life, and granting him 100 years of life i.e. by increasing his life, I provide him all the comforts.

Gentlemen! Satguru Rampal Ji Maharaj has also told in his nectar speech that every living being experiences joys and sorrows according to the deeds done by him/her. Sorrows are a result of sinful deeds and joys are a result of virtuous deeds. Until now all the saints, acharyas, gurus have said that one has to bear the results of one's previous deeds to finish them.

Oh civilised readers! Satguru Rampal Ji Mahraj says that sinful deeds lead to sorrows. If the sins are destroyed, then sorrows will automatically end. If even while doing bhakti (worship) one has to bear the results (sorrows) of sinful deeds, then the need for bhakti finishes. On 7 September 2011 because of our sinful deeds done in past, my son Mohit had to die. By the grace of our Satguru Rampal Ji Maharaj, Supreme God Kabir ji destroyed our sins and saving the life of my child increased his age. If my son had died on 7 Sep 2011 as a result of previous deeds, all the members of our family would have given up bhakti and would have become atheists because at that time we did not have complete knowledge of God. Now our faith has increased in God. We are also fully confident now that most venerable Kabir ji only is the Supreme God. He is the destroyer of the sins, giver of all the happiness and is the giver of complete salvation; and Satguru Rampal ji Maharaj is His incarnation sent by Him alone. Therefore, I request you again to immediately reach Satlok Ashram, Barwala, and taking initiation get your welfare done. The purpose of my requesting you is that there are many miserable people like me. Reading my abovementioned autobiography and thinking about it, they would also be able to get their crises removed and be happy. (yeh sansaar samajhda naahin, kehnda shaam dopahre nu, garibdas yeh vakt jaat hai, rovoge is pehre nu)

Petitioner, Devotee Suresh Das, S/O Shri Chand Ram
Shastri Nagar, Hisar Bypass, Rohtak. Mobile- 09829588628

Incarnation who is Liberator from Crisis and Remover of Sufferings

Autobiography of the family of devotee Deepak Das

Grace of Bandichhor Satguru Rampal Ji Maharaj

My self Deepak Das, S/O Baljit Singh, Village Mehlana, district Sonipat. We were disciples of Radhasoami Panth, Dera Baba Jaimal Singh for three generations. First of all, my grandmother's mother i.e. my father's grandmother had taken initiation from Radhasoami Panth. After that my grandparents and then my parents had also taken initiation from Baba Gurinder Singh of Radhasoami panth. We also used to consider Gurinder Singh ji to be Purna Purush and used to have faith in this panth thinking that this is the best panth in the world for attainment of God, and were especially attracted to them seeing their vast Dera and large gathering of people. We used to go to serve in the Dera Baba Jaima Singh Beas (Punjab) and Chhattarpur Road, Delhi. But in this panth, initiation is given at a specific age; therefore currently I was ineligible for it.

On the day when my parents had gone to take initiation from Chattarpur, a child in the neighbourhood incidently got hit in his eye with something by my younger brother. When my parents returned in the evening after receiving initiation, from that very day our neighbour and we developed enmity against each other that your son has intentionally hit in our son's eye, and from the same day, a mountain of sorrows broke on our head.

During that time, my grandfather died due to an illness. When my grandfather's dead body was kept in the other room, at that time my grandmother who had died 12 years ago, entering like a ghost into my paternal aunt Premvati's body said (my grandmother had also done a lot of sadhna[1] of the five naams taken from Radhasoami panth. She used to regularly sit at three in the morning and also during the day to do prayer and meditation, and used to do jaap and practice of naams told in Radhasoami panth for hours), "Today the destined life of your grandfather has ended; therefore I have come

1 **Religious Practice**

to look after you." My grandmother when alive used to have a cough due to a breathing problem. Even after 12 years she was coughing like before. Then we asked, "Grandmother, you look very miserable. Did you not go to Satlok?" Then my grandmother said, "Son, because of wrong way of worship I ruined my precious human life. And now after death, I am suffering in the life of a ghost. I have not gone to any Satlok." Then my mother asked, "Mother, did guru ji Charan Singh ji Maharaj take care of you or not?" My grandmother said, "He did not take any care of me and even today I am suffering like before."

Two years after this incident, one day my grandfather entering like a ghost into another paternal aunt of mine, Kamla, said, "I am very distressed and I did not attain any salvation. I want to take a bath." My mother said in distress and astonishment, "You had gone to Satlok. Is there no water to even bathe?" Then when my mother started giving bath to my grandfather (who had entered like a ghost into my paternal aunt), he said, "Daughter, I will bathe myself." Then my mother made him wear my aunt's clothes because he was inside my paternal aunt. Then my grandfather said, "Leave it daughter. Bring my dhoti. I will tie it myself." My mother just handed him a bedsheet, which he covered himself with over his clothes. Then he said, "Make a cup of tea for me." And he quickly drank the tea. I asked, "Grandfather, you did not go to Satlok." He said, "Son, I am in a very miserable state." My mother again asked, "You had taken initiation from Radhasoami Huzur Charan Singh ji Maharaj. You also used to do bhakti. Did he not support you at all?" My grandfather (who was entered like a ghost in my paternal aunt) said, "He did not take care of me in any way and I am just wandering around like this."

During that last time, my eyesight had also become so weak that I used to have blurred vision and had to repeatedly get my glasses changes. I used to go to a friend's house to study with him. There, Devotee Santram ji narrated me the glory of the incarnation of Purna Brahm, Satguru Rampal ji Maharaj, and said, "You should take initiation from Satguru Rampal Ji Maharaj. Your eyesight will become alright." He also said that to take us all living beings out of these hardships and sufferings only, Supreme God Kabir Sahib ji comes in the form of a saint. I said that my parents have taken

initiation from Radhasoami panth. Devotee Santram ji said that that panth is not complete. Neither you will go to Satlok with their bhakti sadhna, nor will the blows of fate ever be averted in life. Only a representative saint of Kabir Sahib can avert them.

My father had a respiratory disease. He used to get distressed only after walking ten paces. He used to get breathless due to the respiratory problem. He also was suffering with high and low Blood Pressure. My father suffered a heart attack while on duty at the time of elections, but was saved due to destiny. But even then we kept on thinking that Radhasoami Panth Sant Gurinder Singh ji saved him from the heart attack, and that he showered a lot of grace, but on every night in winters, we had seen our father struggle for every single breath. He used to almost become dead and except sitting and crying we could not do much because even the medicines had reached their maximum effectiveness. The doctors had increased the dosage of the medicines to their maximum level. They could not increase it any further. My mother used to feed him the Prasad brought from Dera Baba Jaimal Singh and used to pray before the photo of Radhasoami Panthi Gurinder Singh ji Maharaj and cry. At that time, my younger brother started being possessed by a ghost. He used to suddenly wake up at night and used to say, "Someone is holding my foot and pulling it, is not letting me sleep." He also started remaining very ill. By the grace of Supreme God Kabir ji, I, das, obtained naam-updesh (initiation) from Satguru Rampal Ji Maharaj on 8 October 1998. Within 2 days, by the grace of Complete Saint Rampal Ji Maharaj my spectacles came off and I also stopped taking medicines. I had developed full faith in Satguru Rampal Ji Maharaj. Devotee Santram ji came to our house and also advised my parents that you should take initiation from Purna Sant Rampal Ji Maharaj, who is a representative of Supreme God Kabir Sahib. All your sufferings will end.

Subsequent to that, I also advised my parents. They said, "We were previously Radhasoami. If now we will take initiation from Sant Rampal Ji Maharaj, then what will people say?" I said, "If one doctor is unable to cure you, do you not change the doctor?" Because they were very distressed, after some time, they came in Supreme God's refuge and relinquishing those five naams of Radhasoami

panth, took initiation from Complete Saint Rampal Ji Maharaj.

Satguru Kabir Sahib ji says - "Sharan padey ko Guru sambhaale, jaan ke baalak bhola re." Soon after the entire family took initiation, our fortune took a turn. My brother, who was tormented by ghosts, became alright. My father's health completely recovered. Earlier he could not even walk ten paces, now he can lift a sack of sugar with the help of another man. Our family is today completely happy in the refuge of the incarnation of Complete God, Satguru Rampal Ji Maharaj by his grace.

But the loss of the human lives of our paternal grandparents and my father's grandmother cannot be recovered by any means. If lakhs and crores of rupees are spent to save the life of a person and his/her life gets saved, then he does not regret that money thinking that atleast my life has been saved. But today no matter how much money we may spend, the lives of our grandparents, which got completely wasted by doing worship opposite to the injunctions of the scriptures (the practice of the five naams told in Radhasoami panth) cannot come back. The disgusting joke which these fake saints and panths (sects) are playing on the entire society, because after experiencing the 84 lakh life forms the precious human life which is obtained which is the only means for attaining Supreme God, they are ruining this - this big loss cannot be recovered at any price.

Oh Bandichhor Satpurush-form Satguru Rampal ji Maharaj, you have showered immense grace on us, the insignificant beings, that by giving your true knowledge you called us in your refuge; otherwise we would have also, by ending our lives in this scripture-opposed way of worship obtained from generation after generation, gone somewhere in ghosts and pitras lives, and would have become devoid of this scripture-based true bhakti.

It is a request to the entire intellectual society that still there is time. Understand this true knowledge and take a decision in an unbiased manner. Coming in the refuge of Bandichhor Satguru Rampal Ji Maharaj and obtaining true bhakti, get your human life salvaged.

Sat Sahib. Servant of the lotus feets of Satgurudev Ji

Devotee Deepak Das
Mob: +919992600853

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सच्चिदानन्दायेश्वराय नमो नमः

भूमिका

सत्यार्थप्रकाश को दूसरी वार शुद्ध करके छपवाया है क्योंकि जिस समय मैंने यह ग्रन्थ **'सत्यार्थप्रकाश'** बनाया था, उस समय और उससे पूर्व संस्कृतभाषण करना, पठन–पाठन में संस्कृत ही बोलने और जन्मभूमि की भाषा गुजराती थी, इत्यादि कारणों से मुझ को इस भाषा का विशेष परिज्ञान न था। अब इसको अच्छे प्रकार भाषा के व्याकरणानुसार जानकर अभ्यास भी कर लिया है, इस समय इसकी भाषा पूर्व से उत्तम हुई है। कहीं--कहीं शब्द वाक्य रचना का भेद हुआ है, वह करना उचित था, क्योंकि उसके भेद किए विना भाषा की परिपाटी सुधरनी कठिन थी, परन्तु अर्थ का भेद नहीं किया गया है, प्रत्युत विशेष तो लिखा गया है। हाँ, जो प्रथम छपने में कहीं–कहीं भूल रही थी, वह वह निकाल शोधकर ठीक–ठीक करदी गई है।

यह ग्रन्थ १४ समुल्लास अर्थात् चौदह विभागों में रचित हुआ है। इसमें १० दश समुल्लास पूर्वार्द्ध और चार उत्तरार्द्ध में बने हैं, परन्तु अन्त्य के दो समुल्लास और पश्चात् स्वसिद्धान्त किसी कारण से प्रथम नहीं छप सके थे, अब वे भी छपवा दिये हैं।

१२ सत्यार्थप्रकाशः

यद्यपि इस ग्रन्थ को देखकर अविद्वान् लोग अन्यथा ही विचारेंगे, तथापि बुद्धिमान् लोग यथायोग्य इसका अभिप्राय समझेंगे, इसलिए मैं अपने परिश्रम को सफल समझता हूं और अपना अभिप्राय सब सज्जनों के सामने धरता हूं। इसको देख दिखला के मेरे श्रम को सफल करें और इसी प्रकार पक्षपात न करके सत्यार्थ का प्रकाश करना मुझ वा सब महाशयों का मुख्य कर्त्तव्य कर्म है।

सर्वात्मा सर्वान्तर्यामी सच्चिदानन्द परमात्मा अपनी कृपा से इस आशय को विस्तृत और चिरस्थायी करे।

।। अलमतिविस्तरेण बुद्धिमद्वरशिरोमणिषु।।

।। इति भूमिका।।

स्थान महाराणाजी का उदयपुर **(स्वामी) दयानन्द सरस्वती**

भाद्रपद सम्वद् १९३९

This photocopy is of the description related to the introduction of Satyarth Prakash.

Resolution of Doubt - (1) Some opponents, who were subsisting by singing the worthless glory of Maharishi Dayanand and by selling the book "Satyarth Prakash" written by him, say that in book "Gyan Ganga" in Chapter "Subject of Sciptural Debate", it is written that until 1882 (Samvat 1939) Maharishi Dayanand used to speechify in Sanskrit; this is incorrect because Maharishi Dayanand has clarified in the introduction of "Satyarth Prakash" that in year 1874 (Samvat 1931) when he had written "Satyarth Prakash" for the first

time, before that he used to deliver speech in Sanskrit, after that he had learnt Hindi.

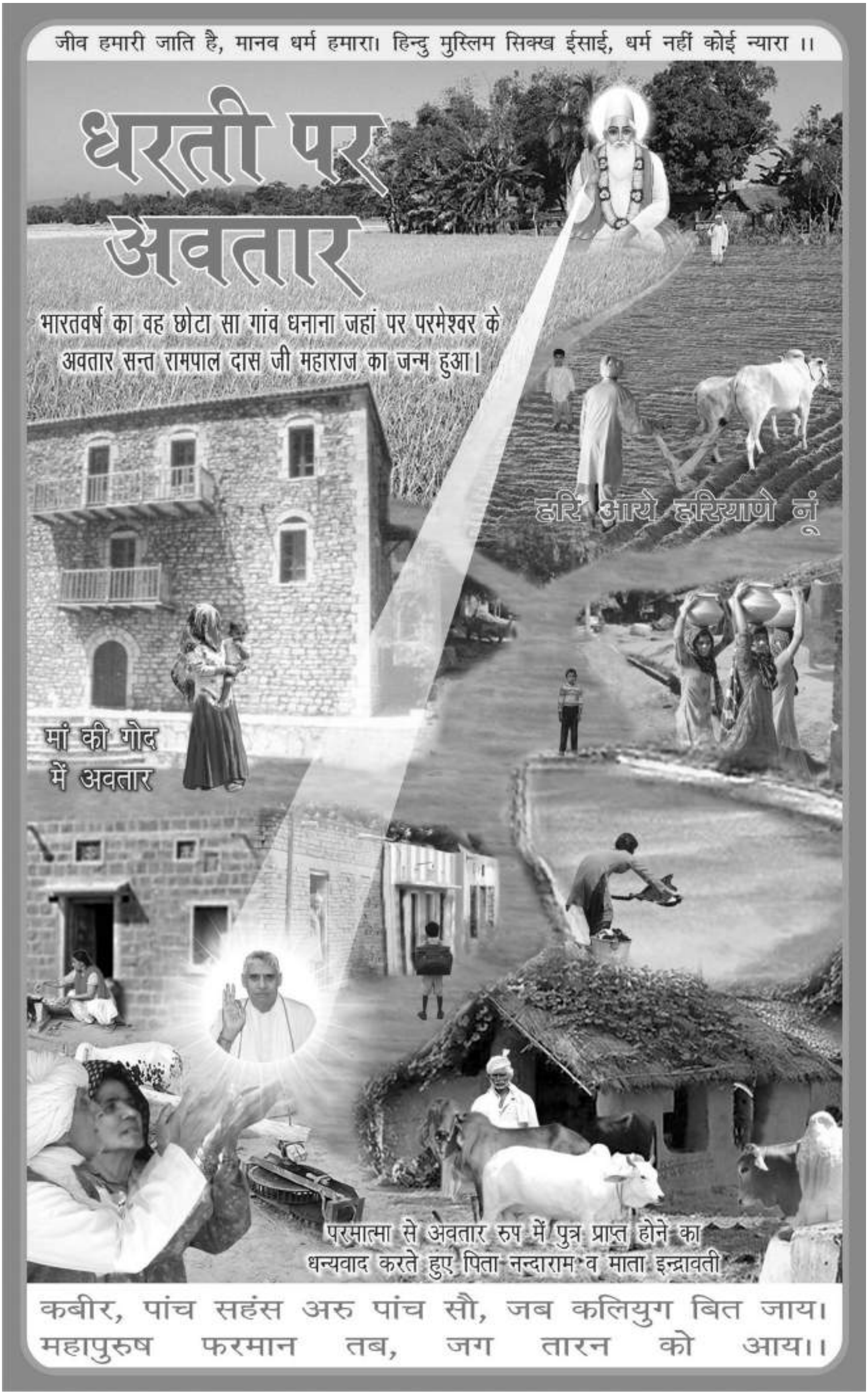
Resolution of Doubt :- (1) The above photocopy is of a description related to Satyarth Prakash, in which Maharishi Dayanand has clarified that when I had composed Satyarth Prakash at that time, I did not have special knowledge of Hindi language. Now i.e. in Samvat 1939 (year 1882) in Udaipur - Sthaan Maharanaji Ka Udaipur Bhadrpad (Samvat 1939 = year 1882), got Satyarth Prakash published for the second time. Until then Maharishi ji did not have any special knowledge of Hindi. In year 1882, on having special knowledge, got Satyarth Prakash published after revising it. This also proves that even until year 1882 (Samvat 1939) Maharishi Dayanand ji used to do scriptural debate in Sanskrit.

The second reason is that when two scholars used to discuss with each other, they used to do it in Sanskrit because all the scriptures were written in Sanskrit. Maharishi Dayanand could not do their Hindi translation because he is himself accepting that until year 1882 (Samvat 1939), I did not have special knowledge of Hindi language. In year 1883 (Samvat 1940), Maharishi Dayanand ji died. This proves that until year 1882 (Samvat 1939) Maharishi Dayanand used to do scriptural debate only in Sanskrit language, and the decision of his defeat-victory was made by listeners who were unacquainted with Sanskrit language, due to which people like Dayanand kept being called Maharishi.

In the scriptural debate between Maharishi Dayanand and Krishnanand, Krishnanand's side was firmer in which Krishnanand, giving the evidence of Shrimadbhagvat Gita Adhyay 4 Shlok 7, had proved God to be in form. "Yada Yada hi dharmasya glaaniH bhavti bharat ………" Its meaning in Shrimadbhagvat Gita published from Gita Press Gorakhpur is as follows - oh Bharat! Whenever there is decline of righteousness and an upsurge of unrighteousness, I create my form i.e. I appear in form before people.

Do remember, because Dayanand changed the topic by speaking Sanskrit, the listeners who were unfamiliar with Sanskrit language declared unknowledgeable Dayanand to be the winner by their laughter. Maharishi Dayanand became the winner in this way ---- a farmer's son used to study in class seven----- Please read the remaining account in this very book on Page 373.

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जीव हमारी जाति है, मानव धर्म हमारा। हिन्दु मुस्लिम सिक्ख ईसाई, धर्म नहीं कोई न्यारा ।।
धरती पर अवतार
भारतवर्ष का वह छोटा सा गांव धनाना जहां पर परमेश्वर के अवतार सन्त रामपाल दास जी महाराज का जन्म हुआ।
हरि आये हरियाणे नूं
मां की गोद में अवतार
परमात्मा से अवतार रुप में पुत्र प्राप्त होने का धन्यवाद करते हुए पिता नन्दाराम व माता इन्द्रावती
कबीर, पांच सहंस अरु पांच सौ, जब कलियुग बित जाय।
महापुरुष फरमान तब, जग तारन को आय।।

GLOSSARY

Aadi-Anaadi	Eternal / Beginningless
Aakashvaani	Ethervoice / voice from the sky
Aarti	Prayer
Aatma	Soul
Aavirbhaav	birth
Ajanma	One who never takes birth
Ajapa Jaap	Repetition of mantra without using mouth and tongue
Ajar - Amar	Changeless- Immortal
Akhand	Uninterrupted / Non-stop
Amaavasya	The last day of the dark fortnight of a lunar month
And	An elliptical sphere; Brahmand
Antaryami	God who dwells in every living being/ All-knowing
Anuttam	Bad / Inferior
Arab	One Billion = 109
Baakhabar	One who has full knowledge
Bandichhor	Liberator from prison
Barsodi/Barsi	Rite performed after one year of death of a person
Bhagwan	Lord
Bhakt	Devotee
Bhakti	Act of devotion to God / worship
Bhakti-yug	The time, when true bhakti is commenced by the Tattavdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug
Bhandara	Provision of common meal to many people on the basis of religiousness / communal eating place
Bharm	Misconceptions / Doubtful knowledge given by Brahm (Kaal) in Vedas and Gita
Bhatti	Clay-oven
Bhavsagar	The ocean of world
Bhog ka Prasaad	Blessed food after offering to God
Brahm	Jyoti Niranjan / Alakh Niranjan / Kaal / Kshar Purush; he is the master of the twenty-one brahmands
Brahma	Son of Brahm (Kaal)
Brahmand	An elliptical region in which many loks are situated
Brahmin	A race of sages

Charnamrit	Foot-nectar: the water in which the feet of a respected personage have been washed
Chaturbhuj	Possessing four arms
ChhHmahi	Rite performed six months after death of a person
Daata	Benevolent God
Dandwat Pranaam	To prostrate (lie face down) in reverence / Bow
Das	Servant / Disciple
Dev	God
Dhaam	Abode/place of pilgrimage
Dhaanak	Weaver
Dharam Rai	Kaal
Dharm Raj	Post of Judge in the court of Kaal God.
Dharm	Meritorious act
Doot	Messenger/envoy
Dhun	Sound
Durga / Prakriti / Ashtangi / Aadi Maya / Bhavani / Tridev Janni / Sheranwali -	Wife of Brahm and mother of Brahma, Vishnu and Mahesh/Shiv
Dweep	Island
Dweepkalp	An imaginary island
Gaddi	Native seat
Gati	State / Salvation
Ghaal	Attack by an evil spirit
Guna	Merit or Quality / The three Gunas, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv
Guru	Spiritual leader / Religious Teacher
Gurudev	Spiritual Teacher
Gyan	Knowledge
Gyata	Knower / knowledgeable
Gyey	Giver of the knowledge of the God worthy of being known to others
Hakka	Eternal / Immortal
Hans	(swan) Soul in Satlok is called Hans / an evil-less devotee free from vices; Hans-aatma
Hath Yog	Forceful meditation
Jaap	Chanting / Repetition of mantra
Jagat	Universe
Jagat Guru	Guru/Spiritual Teacher of the universe
Janmashtami	The festival held on the birthday of Krishna Ji
Janni	Mother

Jantra-Mantra/Jhaada	Casting out a sickness or an evil spirit by means of charms or incantations
Jinda mahatma	A Muslim Saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head
Jinn	Ghost
Kaal lok	The twenty-one brahmands of Brahm (Kaal)
Kabir Panthi	Follower of God Kabir
Kabir Vaani	Kabir Speech / Speech of God Kabir
Kalaas	Skills/art
Kalp	Age
Kalyug	One of the four Yugas; the present Yug is Kalyug
Kamal	Lotus / Chakras in body
Kamdhenu	A cow of gods, which provides all the edible substances from its body
Kanthi	Garland
Karm	Actions/deeds - The principle - As you do, so shall you get
Karmyogi	A worshipper who does sadhna while doing work
Kartar	Creator of all, who creates with word power
Katha	Tale of God from a holy scripture
Kavar	A way of worship opposite to the scriptures, whereby a worshipper brings water from the river Ganges near Haridwar city and pours it over the idol of God Shiv in a Shiv temple near his place.
Khadaau	Sandal
Kharab	One Hundred Arab = 1011 (One Hundred Billion)
Kheda	A site where a village or city has been destroyed
Kos	A measure of distance; one Kos = 3 km
Kshatriya	Member of a royal/ warrior Hindu caste
Kshatriyatv	Status of a Kshatriya
Kshatriya Dharm	Religious and social obligation of a Kshatriya
Kul	Lineage/family line
Laal	Name a precious gem worth nine lakh rupees
Laaldi	Stone similar to laal but not even worth hundred rupees
Leela	Divine act of a deity
Lok	Place/world
Lokved	Folklore / Hearsay information/ baseless stories as opposed to the true scriptures / Folk knowledge

Maalik	Master
Madi	Memorial Structure/statue
MahaMaya	Great Goddess / Durga
Mahapralay	Great Destruction
Maharishi	Great Sage
Mahaswarg	Great Heaven
Mahatma	Saint
Maheshwar	The Greatest God
Man	Mind
Man	A measure of weight; a maund (about 40 kg)
Mansarover	A very big lake
Matanusaar	According to the way of worship mentioned in Vedas and Gita
Mayavi	Illusory, having supernatural or magical powers
Moksh	Salvation /Liberation
Mrityunjay	One who has won over death
Mukti	Salvation / liberation
Muni	Sage
Naam Updesh	Initiation
Naam	Mantra
Naath	A sect of worshippers of Tamgun-Shiv, whose followers are called 'Naaths'. Of them, nine have been very famous
Nirgun	Only formless but with merits
Om / / Aum	Mantra of Brahm / Kshar Purush
PaarBrahm	Param Akshar Brahm / Purna Brahm / SatPurush - Master of the infinite brahmands
Paath	Recitation of a sacred text, kind of a yagya
Panth	Religious sect
Param	Supreme / Best
Param Pad	Supreme state
Param Siddhi	Supreme Supernatural Power
ParBrahm	Akshar Brahm / Akshar Purush; he is the master of seven sankh brahmands
Parmatma	God
Parmeshwar	Supreme God
Parvardigaar	Nurturer of all
Patal Lok	Nether world
Pavan	Air/breath
Pind	Body

Pitras	Deceased paternal ancesters
Pooja Vidhi	Way of worship/religious services
Praan	Life force
Prabhu	God
Pralay	Destruction
Prarabhdh	Destiny set as a result of the deeds performed in previous births
PrithviLok / Manushya lok / Mrityu lok	Earth
Pujya	Venerable/Revered
Punya	Virtue/reward
Puran	Eighteen holy books are Purans
Purna	Complete
Purna Moksh	Complete Salvation / Complete Liberation
Purna Parmatma	Full-fledged God / Complete God
Purna Saint	Complete/Supreme Saint
Purush	The first meaning of Purush is God. It is also used to denote 'man' because God has made man in His own image
Rajgun	Brahma / Merits or qualities of Brahma
Rishi	Sage
Sadhna	Way of worship/ Religious duty
Sahaj Samadhi	Simple meditation [for example, a young girl after marriage when comes to her parents, she works and remains with her parents and other brothers and sisters, but internally remembers her husband without showing anybody.]
Sahasrabaho	Possessing thousand arms
Samadhi	Meditation
Samagam	Assembly
Samrath	Fully Capable/All-Capable
Sanatan	Immemorial / everlasting / eternal
Sanatan Dhaam	Immemorial place / Eternal Place (Satlok)
Sanatan Dharm	Immemorial religion
Sandeshvaahak	Messenger
Sangat	Congregation
Sankh	One Hundred Padam = 1017 (One Hundred Quadrillion)
Sankshipt	Concise
Sanskaar	Impressions of deeds done in the previous birth
Sargun	Having form and merits

Sarveshwar	God of all gods
Sat bhakti	True worship/devotion
Satlok	True Place / Eternal Place; where Supreme God Kabir lives
Satgun	Vishnu / Merits or qualities of Vishnu
Satguru	Tatvdarshi Guru / True Guru / Complete Guru
Satnaam/Satyanaam	Real naam/mantra which is according to the scriptures
SatPurush	Master of Satlok
Satsang	Spiritual discourse /association with the truth
Sat updesh	True naam / to tell the real way of worship
Satyagyan	True knowledge
Shabd	Word / Hymn
Shakti	Power
Shankh	Conch shell
Shareer	Body
Shastra	Holy scriptures
Shastranukul sadhna	Way of worship according to the injunctions of the Holy Scriptures / Scripture-based way of worship
Shastra-viruddh Sadhna	Way of worship opposite to the injunctions of the Holy Scriptures
Shesh Shaiya	Snake Bed
Shiv/Mahesh	Son of Brahm (Kaal); Destroyer of the three loks
Shivratri	Name of a festival in honour of God Shiv
Shraadh	Rite performed for the sake of a dead person after Barsodi every year
Shudra	A person of a lower caste
Siddh	There are eight types of divine powers. A worshipper who attains even one of them is called 'Siddh'. Until now 84 Siddhs have been very famous.
Srishti	Nature
Sudarshan chakra	Name of a circular weapon
Sukshm	Immaterial/subtle
Sumiran	Remembering God by repeating mantra given by Guru
Sunn	Vacuum place
Surati-Nirati	Concentration-attention
Sutak	State of ritual impurity existing in one's household after the birth of a child
Swarg	Heaven

Swayambhu	Self-existent / who appears Himself / who does not take birth from a mother
Swayam Prakashit	Self-illuminated
Taaranhaar	Saviour
Tamgun	Shiv / Merits or qualities of Shiv
Tan, Man, Dhan	Physical, mental and material resources
Tap	Austerity/meditation
Tapatshila	A piece of rock which automatically remains hot, on which Kaal cooks the immaterial bodies of one lakh human beings
Tatvdarshi Saint	God-realised saint who has complete knowledge of all the Holy books. Also called as Tatvdrshta Saint.
Tatvgyan	True spiritual knowledge
Teen-Taap	The three types of sufferings: physical, material and spiritual
Teerth	Place of pilgrimage
Tejpunj	Mass of light
Terahvin	A rite performed on the thirteenth day after a death
Tirobhaav	Death
Upasna	Worship
Updesh	Spiritual instruction / initiation / to tell the way of worship
Updeshi	Disciple / follower
Vaani	Speech
Varna	Caste
Vikaar	Evil habits / Vices
Viraat	Huge
Vishay	Worldly enjoyments
Vishnu	Son of Brahm (Kaal); Preserver of the three loks
Yagya	Sacrificial ceremony
Yam	God of Death
Yam-doot	Messenger of Yam
Yog	Bhakti
Yog-yukt	Connected with God
Yug	Age / fixed or specified period. [Yugas are four, namely: (1) Satyug - having period of 1728000 years. (2) Tretayug - period of Tretayug is 1296000 years. (3) Dwaparyug - period is 864000 years (4) Kalyug - period is 432000 years